The Open Way Into the Book of Revelation

M. M. ESHELMAN

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Assembling the Divine Truth to Make "The Open Way Into The Book of Revelation"

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THE OPEN WAY INTO THE BOOK OF REVELATION

God's Sevenfold Way to Consummations or Fulfillments of Prophecies

BY

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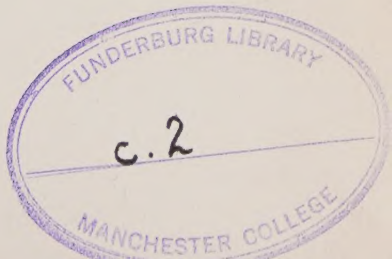
DEDICATORY

TO the "King of saints," and to all who believe "He shall come to be glorified in his saints, and to be admired in all them that believe in that day," is this Open Way into the Book of Revelation lovingly dedicated by

The AUTHOR



Read This First

How This Book Was Made.

As in a harbor two lights are placed so that the ship entering may keep itself in range of safety, so I have tried to keep the long range light in perfect line with the shorter range body, by first reading the book of Revelation through about thirty times, with greater and greater interest; then I took the nearer light, which is a very close and minute examination of the smaller parts, the meaning of words, of types, symbols, emblems, and allegories. My next close study was to secure the meaning of the types, symbols, etc., in the Old Testament and apply them to the book of Revelation: for it is largely symbolic, and thus shadows forth the *actual* and the *real* in such time as God has purposed in his own mind.

Next I examined the contexts and parallel passages throughout the Bible. In this way the Throne-view of the exalted Christ can be clearly seen..

Equipment.

I did not desire to bring peril to my soul's highest interest by cultivating a mere carnal desire for knowledge or to build up a theory. It was more than contents of the book with me. It was not merely a delight to discover the meaning of words or to enlarge upon terms for personal glory, but the motive ever in view was to be useful to God in bringing his truth more clearly to believers that they might have *true joy!*

Responsibility.

I remembered how unsafe it is personally to go on without faith, prayer, and obedience myself, or to lead others into mere theories and cause them to rely upon such theories and thus to yield up the most valuable thing in their beings; viz., power, to obey God. Has God merely linked knowledge to theory and thus rendered man a puny creature, depending upon what he does *not* experience? Or has he linked his knowledge to human faith and obedience so that honest belief may get valuable experiences by submission to truth? Evidently he has!

Putting the Work in Form.

Seven years of felicitous study and teaching; comparing scripture with scripture; reading authorities on the book of Revelation; wading through much chaff of opinions; gathering here and there grains of wheat; I came on delightfully realizing that to know the book better brought its useful fruits. When I discovered directly in the Bible itself, that the *key* to a right understanding was to apply the meaning of the Old Testament symbols to the book of Revelation, there came the right kind of LIGHT.

If the types, symbols, and emblems in the Old Testament centered in Christ as to his redemptive work, why should not the types, symbols and emblems in the New Testament, issued from his Glorified Throne, have the same fulfillment when he comes to earth again? All the shadows in the Old Testament as to Christ's *conception, birth, growth, miracle-working, suffering, death, resurrection* and *ascension* were filled up by a personal Messiah; why do not the types,

symbols, emblems, allegories given from his Father's Throne, have a fulfillment in due time just as literally as those given as to redemption? This is a vital point and it is reasonable, logical, and buttressed with divine truth. Seeing this, I became exceedingly happy. We are, therefore, dealing with Throne-things, made possible by Cross-things.

The next step was to make a skeleton book so as to learn how many words might be used, and to ascertain the cost. In this way a basis for some necessary knowledge was obtained.

My wife's grandson, Paul Perry, twelve years of age, readily learned the use of the type machine and gave much assistance, as well as my dear companion in life. A reëxamination of all references, to be sure of accuracy, was necessary.

A consciousness of imperfections lingers near.

May each believer be watching, waiting, praying in all readiness for coronation in the next or glory dispensation.

Interpretation.

If *thunder* is used to express God's dealings with his adversaries from heaven (1 Sam. 2: 10), what else can it mean in Rev. 8: 5? If thunder is a symbol of God's presence as at Mt. Sinai (Ex. 19: 16), why should not thunder symbolize God's presence in his majesty as found in Rev. 4: 5?

If *iron* in Dan. 2: 40 signified great strength, why should not iron in Rev. 9: 9 signify strength also?

In this way one may become as familiar with the symbolic meaning in Revelation as in the Old Tes-

tament. There is very little chance of missing the teachings through this Open Way.

Was Jesus crucified locally? He was crucified in Jerusalem, a very local place.

Was the death of Jesus, in all its purposes and powers, confined to a single locality, the land and country where it was done? It was not so confined. Its effects were world-wide.

Were his teachings in two parts? They were. One part consists of promises of salvation to the penitent believer, and the other part consists in losses, failures, judgments to the rejectors and unbelievers and doubters.

Were these teachings confined to believers and unbelievers in Palestine?

By no means; these teachings to believers and as to the destiny of both believers and unbelievers are world-wide.

If, then, the promises of salvation become world-wide in their applications, do not the teachings on judgments and punishments of sin become world-wide also?

Were the judgments of sins written solely for the Israelites?

Whatever was uttered or written, as to sins judged, was given for all men. As corrective means were used in various ages, they became types for larger corrections until the last large one will stand for the last one around the globe. Unbelief is the all-inclusive sin. God must deal with it justly. To destroy it is just for the human race. Correctives must be believed and regarded as well as terms of salvation.

Spiritual education.

1. Spiritual education is the proper development of the Divine Life begun in the human soul by the Power of Divine Truth.

2. Spiritual development embraces two thorough processes; viz., the *perceptive* and the *productive.* The perceptive process is from the *outward* to the *inward.* The productive is from the *inward* toward the *outward.*

3. The spiritual development is willingly *receptive* and righteously *productive,* resulting in *loving obedience* to God.

4. Study is the earnest effort of the human mind to arrive at maturity on any given subject; hence the laws of INDUCTION, CORRELATION, and EXPRESSION.

5. *Induction.*

By this, one observes a number of individual facts, and, by analogy (resemblance between things), extends the truths to other facts, thus reaching general principles of laws. By *correlation,* or reciprocal relation or parallelism, the learner is led to give *expression* of his fuller knowledge and clearer insight of the will of God in his soul.

6. This knowledge, being spiritual and continuously overshadowed by the Holy Spirit, living in the regenerated heart, fits the recipient for holy labors and affined felicities, now and evermore.

7. This spiritual education is not received from man, but comes from God through the Holy Scriptures.

"An unspiritual man rejects the teaching of the

Spirit of God. To him it is mere folly; he can not grasp it, because it is only to be understood by spiritual insight" (1 Cor. 2: 14).

Why can not a natural or sinful man use the Spirit?

He is still Cainitic. He is a religious natural man. He *concedes* but does not *confess* him. If he worships, he worships after his *own* will. He does not believe in atonement by blood. He still offers earth-fruits—money, self-improvement, human works.

JESUS CHRIST REVEALED FROM THE GLORY-THRONE

Revelation a Very Open Book by God's Means of Symbols, Types, Emblems As Made Known in the Old Testament

STUDY ONE

God's Revealed Will from His Throne.

To whom first given?—Jesus Christ.

To whom delivered and revealed?—God's angel.

By whom sign-i-fied?—God's angel.

To whom delivered by God's angel?—The Apostle John.

Where?—On earth and in heaven.

Where was it written?

On the isle of Patmos, now called Patino, and Palmosa, in the southern part of the Ægean Sea, southwest of the seven churches of Asia Minor.

The time covered was from the dateless past to the eternity coming.

It was written about A. D. 90 or 96.

The structure is symbolically-real.

In mould, it is septiformal or sevenfold, reaching into consummations or completions.

The word Lamb, a title of Jesus Christ, is used twenty-eight times.

God sent the book and sign-i-fied, or sig-ni-fied, or made it a guide to human understanding by signs.

By whom did he sign-i-fy it or use signs?

By his angel. He *officially* marked out his angel or messenger to *uncover* to John his last and most wonderful message to man, about how he will *judge sin* and *reward righteousness.*

From whence was this Revelation made?

It was made from *the glory throne* in heaven, showing Jesus Christ in his Lamb and judicial character.

As to events, how wide is the range of the book?

That "which *is,* and which *was,* and which *is to come*" (1: 4).

To whom are his relationships?

(1) To the seven churches. Also to all the local churches from that time to his coming again, clothed with clouds (1: 9 to 3: 22).

(2) His relationship *officially* as High Priest in the heaven, on the throne of his Father's glory (8: 3-6).

(3) His relationship to the bride upon his return (19: 7-9) and as King-Judge of the earth (20: 1-15).

What is the central theme of the book?

Jesus Christ our Lord and Savior, who, as Bridegroom of the saints, and as King-Judge of the covenanted kingdom, is moving all toward *consummation* or *fulfillment* (11: 15).

How does God open the way to spiritual understanding of the book?

By using *types, symbols, emblems,* and *allegories* in the Old Testament, where he explains their meanings.

STUDY TWO

As an outline of the teachings of the book, nothing has appealed to the author like that given in *"Scofield's Reference Bible"*—a book that easily leads all others in comprehension, terseness, clearness, and worth. No library is complete until it contains a copy of C. I. Scofield's "Reference Bible." After many years of hard study, this Bible came to my library, giving me great pleasure. See further notice at the close of this book.

Jesus Christ Glorified Pre-eminent.

What is the topic of the book?

The theme of the Revelation is Jesus Christ (1: 1), presented in a threefold way: (1) As to time; "which is, which was, and which is to come (1: 4); (2) as to relationships—to the churches (1: 9 to 3: 22); to the tribulation (4: 1 to 19: 21); to the kingdom (20: 1 to 20: 21); (3) in his offices—High Priest (8: 3-6); Bridegroom (19: 7-9); King-Judge (20: 1-15).

Where do all the events move to?

While Christ is the central theme of the book, all of the events move toward one consummation, the bringing in of the covenanted kingdom. The key-phrase is the prophetic declaration of the "great voices in heaven" (11: 15), lit., "The world kingdom of our Lord and of his Christ has come." The book is, therefore, a prophecy (1: 3).

What are the sevenfold themes of the book?

The three major divisions of Revelation must be clearly held if the interpretation is to be sane and coherent. John was commanded to "write" concerning three classes of "things" (1: 19).

1. Things *past,* "the things which thou hast seen," i. e., the Patmos vision (1: 1-20). 2. Things present, "the things which are," i. e., things then existing—obviously the churches. The temple had been destroyed, the Jews dispersed; the testimony of God had been committed to the churches (1 Tim. 3: 15). Accordingly we have *seven* messages to seven representative churches (2: 1 to 3: 22). It is noteworthy that the word "church" does not occur after 3: 22. 3. Things future, "things which shall be hereafter," lit., "after these," i. e., after the church period ends (4: 1 to 22: 21). The third major division, as Erdman (W. J.) has pointed out, falls into a series of six sevens with five parenthetical passages, making, with the church division, seven sevens. The six sevens are: 1. The seven seals (4: 1 to 8: 1). 2. The seven trumpets (8: 2 to 11: 19). 3. The seven personages (12: 1 to 14: 20). 4. The seven vials (bowls) (15: 1 to 16: 21). 5. The seven dooms (17: 1 to 20: 15). 6. The seven new things (21: 1 to 22: 21).

"The parenthetical passages are: (1) The Jewish remnant and the tribulation saints (7: 1-17). (2) The angel, the little book, the two witnesses (10: 1 to 11: 14). (3) The Lamb, the remnant, and the everlasting Gospel (14: 1-13). (4) The gathering of the kings at Armageddon (16: 13-16). (5) The four alleluias in heaven (19: 1-6). These passages do not

advance the prophetic narrative. Looking backward and forward, they sum up results accomplished, and speak of results yet to come as if they had already come. In 14: 1, for example, the Lamb and remnant are seen prophetically on Mt. Sion, though they are not actually there till 20: 4-6.

"The end of the church period (2-3) is left indeterminate. It will end by the fulfillment of 1 Thess. 4: 14-17. Chapters 4-19 are believed to synchronize with Daniel's Seventieth Week (Dan. 9: 24, note). The great tribulation begins at the middle of the 'week,' and continues three and a half years (Rev. 11: 3 to 19: 21). The tribulation is brought to an end by the appearing of the Lord and the battle of Armageddon (24: 29, 30; Rev. 19: 11-21). The kingdom follows (Rev. 20: 4, 5); after this the 'little season' (Rev. 20: 7-15), and then eternity."

STUDY THREE

Best Things Flung Out.

To whom are the contents given?

It is the word of God to man's understanding—to man who can read, who can hear, and who can pray. It is a very open message to mankind. It is not the voice of secrecy. It may be the voice of difficulty, of the call to close study, to comparisons, to earnest research, to spiritual discernments, but not the voice of difficulty to faith.

How many greater or major divisions are there in the book?

Three: Chapter 1: 19. First: Things past.

Second: Things present, the churches. Third: Things to come, predicted things made full.

What are the peculiar phases of the book?

First: the seven churches. Second: the six sevens or completions or seven sevens—the highest form of consummations. To these seven sevens are added five parenthetical announcements. Seven times seven are forty-nine, and the fiftieth is Jubilee.

What constitute the seven sevens?

(1) The seven *churches,* a picture of professing Christianity and the one body in it, from A. D. 35 to the arrival of the kingdom of Christ, to his Father who will then be in all. (2) The seven *seals* (4: 1 to 8: 1). (3) The seven *trumpets* (8: 2 to 11: 19). (4) The seven *personages* (12: 1 to 14: 20). (5) The seven *vial* or *bowls* (15: 1 to 16: 21). (6) The seven *dooms* (17: 1 to 20: 15). (7) The seven *new things* (21: 1 to 22: 21).

What are the five parentheses?

1. The Israelite Remnant, and the great tribulation (7: 1-17). 2. The angel, the Little Book, the Two Witnesses (10: 1 to 11: 14). 3. The Lamb, the Remnant, the Everlasting Gospel (14: 1-13). 4. The marshaling of the kings of Armageddon (16: 13-16). 5. The four Hallelujahs in heaven (19: 1-6). Some look backward, some forward and total the completions, and announce events to come in words as if they had already come to pass. In 14: 1 the Lamb and God's Remnant are predictively seen on Mount Sion, as if they were already at hand, but they will not be there until 20: 4-6 is reached. Five is the number of GRACE. Involved in Grace are " Father,

Son, Spirit, Creation, Redemption"—five great mysteries.

When will be the end of the church period?

The precise day or time is not known to man, but it will end its earthly career in the flesh as indicated in 1 Thess. 4: 17 and in corresponding scriptures.

When do the church saints join Christ their Head?

Evidently as announced in 1 Thess. 4: 16, 17, which reads: "For the Lord himself [not another] shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

How often did he appear or will he appear for the saints?

"If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14: 3). This is in harmony with 1 Thess. 4: 16, 17.

Where will Jesus appear?

In the air or sky; to resurrect those who died in him and change the then living ones, all receiving immortal bodies such as please God (1 Cor. 15: 38, 54). Col. 3: 4 says: "When Christ, who is our life, shall appear, then shall ye [the saints] also appear with him in glory." This is appearance one.

Will there be any other appearances of Jesus?

His first appearance was as a Babe in Bethlehem of Judea; his second will be that already proven by the

oracles of God, and the third appearance will be that of judgment, the same Holy Spirit telling how and what shall be done: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and OBEY not the Gospel of our Lord Jesus Christ."

The Holy Spirit said both of these, one about the glory appearing and the other about his coming in flaming fire of judgment. Do you believe both statements to be from the same source?

What can be said of 1 Peter 1: 12 and 2 Peter 1: 20, 21?

First Peter 1: 12 affirms that all of God's messages were given by the Holy Spirit and are to be received, believed and obeyed out of a loving heart. Second Peter 1: 20, 21 teaches that the Holy Scriptures are not of any private interpretation or construction and that holy men of old spake as they were moved by the Holy Ghost."

Startling Events to Sinners.

What will be the condition of the human family between the time of the saints going up in the skies and their return with Christ to reign one thousand years?

Likely seven events will take place as the completion of important predicted conditions.

First: God will send Elijah before the great and dreadful day of the Lord (Mal. 4: 5; Rev. 11: 3-6). Elijah will likely be one of the two witnesses.

Second: "Wonders in the heavens and in the earth, blood, fire, pillars of smoke" (Joel 2: 30-32). Part

of this prediction was fulfilled at Christ's departure, or soon thereafter for heaven, and the completion of it will take place during the "great tribulation" (Matt. 24: 29; Acts 2: 19, 20).

Third: The unfeeling condition of Christianity after the saints are gone up to heaven (1 Thess. 5: 1-3).

Fourth: The apostasies of Christian leaders. The teaching under the "false prophet" and "beast."

Fifth: The fearful and heartrending frights for what is coming upon the earth. People will be greatly conscious of the portents in the skies and the phenomena on the earth.

Sixth: The developing to the full of the man of sin (2 Thess. 2: 1-8), and the teachings of Jesus while here concerning judgments (John 12: 48).

Seventh: The disclosures of the contents of Rev. 11: 16, 18. All of these will be real movements from heaven to earth by the Lord to bring sin into judgment.

STUDY FOUR

Names of Deity.

"In the beginning God created the heaven and the earth" (Gen 1: 1). This creative act is in the dateless past.

What is the meaning of the Hebrew word El-o-him?

The syllable "el" means "the Strong One," Ohim or Alah or Elah, "to bind one's self with an oath," thus signifying into confidence of man, trust or faithfulness. It is "uniplural," as shown in Gen. 1: 26.

El-o-him, or God, is used in the Bible about 2,500 times

What may be said of the word Jehovah?

This word has its beginning in putting three Hebrew words together. (1) *Yehi,* meaning "He will be." (2) *Hove,* meaning "being." (3) *Hah-yah,* meaning "He was." Selecting the syllable "*Ye*" in Yehi, and "*ove*" in Hove, and the syllable "*Yah,*" we combine them thus. *Ye-hove-yah* or *Jehovah.* In the Hebrew language the title is always written in the form of a tetragrammation—YHVH. In the book of Psalms it appears in the shorter form Jah or Yah in thirty-five passages, twice in Exodus and a few times in Isaiah. "The names reveal the doctrine of God which creates the worship of God."

Bryant Rotherman, in "The Emphasized Bible," says YHVH is the abbreviated form of Yah-weh, from the root, Ha-wah, an old form of the root Ha-yah, "to become," or "will become."

Therefore the word Jehovah doubtless means as found in Exodus: "He that will be; he that is; and he that was." In Rev. 1: 4, "Grace be unto you, and peace, from him which is, and which was, and which is to come." He is still "the Strong One."

How far can we see Jehovah in the future?

If you can see him in the great present, if you can view him in the tremendous past as shaping the destiny of worlds, if you can see him in the great coming ages as the Victor, the Triumpher over all, the Yah-weh, he will give you such a vision as will bring you closer and closer to himself.

Jehovah revealing himself.—In how many ways does he come to man?

In seven ways or aspects, in consummation in its fullness. (1) As Je-hov-ah-ji-rah. "The Lord will provide" (Gen. 22: 13, 14). (2) As Je-hov-ah-ra-pho. "The Lord that healeth" (Ex. 15: 26). (3) As Je-hov-ah-nis-si. "The Lord our banner" (Ex. 17: 8, 15). (4) As Je-hov-ah-sha-lom. "The Lord our peace" (Judges 6: 24). (5) As Je-hov-ah-ra-ah. "The Lord my shepherd" (Psa. 23). (6) As Je-hov-ah-tsie-ke-nu. "The Lord our righteousness" (Jer. 23: 6). (7) As Je-hov-ah-shammah. "The Lord is present" (Ezek. 48: 25).

What is the distinction between El-o-him and Je-hov-ah?

El-o-him (plural) said or expressed: "Let us make man." Man was made of the dust of the earth. Je-hov-ah said or expressed: "Breathed into man's nostrils the BREATH OF LIFE; and man became a living soul, a self-conscious being with ability *to will* and *to reason.* Thus he was CREATED. The FORM was *made;* man was *created.*

There are seven redemptive names of Jehovah, expressing his ability to meet every need of man. Seven is spiritual perfection. Isa. 11: 2 announces the sevenfold spirit of the Messiah that was to come, did come, and is now our sevenfold Judge to come again.

STUDY FIVE

The Value of Scriptural Numbers

Beginning with God.

What does one mean?

As the cardinal idea ONE signifies UNITY. As an ordinal it means "primacy." It is independent of all other numbers, because it can not be divided. One excludes all differences, because there is no other number with which to differ. It has no fellowship with idolatry. It stands for the first biblical words. There can not be two firsts. It is ever *unity.* Saints are to "keep the unity of the Spirit in the bonds of peace." God first *purposed,* first *willed,* first *gave* his Son.

A Step Onward.

What may be learned by two?

"*Two* denotes there is another from one. There is a difference. The difference may be for good or for evil." Two can be divided. This *other* from one may be helpful or hurtful. When the earth was void or in chaos, the second, the Holy Spirit, moved (fluttered) upon the waters and brought harmony. Here one joined to one became wondrously concordant. The second day witnessed the second thing as coming, which was light. Here *difference* was manifested. God separated darkness from light. God divided waters above from waters below. The two bodies of water still are separated. "So the second day had division for its great characteristic" (Gen. 1: 6). "Let there be a firmament," a heaven, in the midst of the waters, right between the waters above

and the waters below. "In the beginning" God created the (aërial) heaven and the earth. This was order and perfection. "The second speaks of ruin and desolation." This means disorder and imperfection. The old earth and the old heaven are under curse. The new heaven and the new earth under a blessing (Rev. 21, 22). In the new earth and new heaven no night, no curse. We have law and grace: faith and works. Two may be traced all through the Bible to learn of its gracious meanings. Two stands for duality in Christ—human and Divine.

Divine Perfection Around Three.

What is the scriptural significance of three?

Three has the idea of solidity, reality, completeness, entire. Length, breadth, and height are essential to form a solid. God is Omniscient, Omnipresent, Omnipotent. Thus he has given man the past, the present, the future. The "sum of capability is thought, word, deed." There are the Father, Son and Holy Spirit in salvation. Every complete thing in nature, in grace, is stamped with number three. In mentality are three figures throughout. In the vegetable kingdom, in the mineral kingdom, and in the animal kingdom three is found everywhere. "Three denotes divine perfection." Hence the number three points us to what is real, essential, perfect, substantial, complete, and Divine. There is nothing real in man or of man. Everything "under the sun and apart from God is *vanity*" (Psa. 39: 5, 11; 62: 9; Eccles. 1: 2, 14; 2: 11, 17, 26; Rom. 8: 20). One Godhead in three parts, Father, Son, Holy Spirit. Three times the seraphim cry "Holy, Holy, Holy."

God is threefold holy. Again, ONE stands for the sovereignty of the ONE TRUE GOD; the Son, the second, the Great Deliverer; and the third, the Holy Spirit, marking or completing the fulness of the Godhead. Observe the fulnesses:

Eph. 3: 19, the fulness of God.
Eph. 4: 13, the fulness of Christ.
Col. 2: 9, the fulness of the Godhead.

Four Connects with Creation.

What beauty and power in four?

In our study we have found that "three signifies Divine perfection, with special reference to the Trinity. The Father is ONE in sovereignty; the Son, the second, is worthy of the incarnation: the Holy Spirit, realizing *in* us and *to* us Divine things." *Four* is three and one. That which is in three and in one is in four. It is the number of creation, related to man. It deals with material, hence a world number. The fourth day of creation material things were finished; on the fifth and sixth days the earth was *furnished* with living creatures, man included. "*Four* is the number of the great elements, earth, air, fire, water." There are four directions, north, south, east, west; four divisions of the day—morning, noon, evening, midnight. As to Jesus' return to the earth he speaks of evening, midnight, cock-crowing, morning (Mark 13: 35). Gen. 2: 10, 11 deals with *four* rivers. Four living creatures, who announce the Coming One, by whom all things were created (Rev. 4). Notice that whenever those four living creatures speak it is something that relates to the earth or the people of the earth. They an-

nounce the plagues and judgments that come to earth. They give orders to the plague-angels. Read into Rev 5: 10 "them" and "they" instead of "*us*" and "*we*" according to Tischendorf, Alford, Westcott and Hort. The four Gentile world-empires stand out with world-wide greatness—Babylon, Medo-Persia, Greece, Rome. The first three have wild beasts as representatives, and the fourth one, symbolized by iron and clay, was not named. It was a nondescript. Dan. 7: 2, 3 gives a view of four winds of heaven striving upon the sea; and out of the sea came four beasts "diverse one from the other." "These were world" powers in strife and division. Being from the earth they lacked unity.

A Spiritual Contrast.

What may we understand by numbers to earthly and heavenly things?

"*Seven* stamps everything with spiritual perfection, or evil consummation, for it is the number of heaven, and stands therefore in contrast to earth's" *four*. This explains Rev. 5: 12, where the heavenly multitude praise with a sevenfold blessing. Observe that on the contrary how many ascriptions of praise the earthly people give to the Lamb—*only four*. Matt. 13, in the parable of the sower, there are *four* kinds of soil. Three had not acceptable elements of development; *one* fell into *unity*. All numbers of the Bible have great meanings. We note only a few out of the multitude for want of space.

Peculiar Phases of Five.

What does five stand for?

Five has grace for its companion. "Thus we have

(1) Father, (2) Son, (3) Holy Spirit, (4) Creation, (5) Redemption. All these connect." Four is the number of the world; one (Deity) is added to the world-number to give strength to imperfect mankind. The fifth kingdom is the little stone of Daniel 2, which substitutes for all the four, absorbing them. Israel marched out of Egypt in ranks of five because the fifth One was Jehovah, the invincible Supporter. The holy anointing oil contained four spices and one oil, myrrh, sweet calamus, sweet cinnamon, cassia, olive oil. Oil is a symbol of the Holy Spirit. The others are of the earth and are made available by the fifth, the oil.

The Imperfect Six for Man.

Why has man the number six impressed upon him?

"*Six* is man's world four plus two ("man's enmity to God") brought in." Six makes the grace of God of none effect by man's additions. "It is the number of imperfection—man's number—and when it is carried to fulness of evil in man it reaches 666." "The square of 6 is 36, and the sum of the numbers, 1 to 36, is 666. The Romans used for computation the letters D which equals 500, C 100, L 50, X 10, V 5, and I 1, which figures total 666. You can be sure that the triple six marks the culmination of man's opposition to God in the person and work of the Antichrist."

So important is six in the affairs of man as opposing God that I take pleasure in quoting from E. W. Bullinger's most excellent work, "*Number in Scripture,*" which every minister should have in his library. For this work consult advertising page in this book.

Three persons are under this number: "Goliath, whose height was six cubits, and he had six pieces of armor; his spear's head weighed 600 shekels of iron" (1 Sam. 17: 4-7). "Nebuchadnezzar's image, which he set up, was sixty cubits high and six cubits broad [Dan. 3: 1], and which was worshiped when the music was heard from six specified instruments."

Antichrist, whose number is 666.

"Goliath's *six* is connected with the pride of fleshly might." Nebuchadnezzar's two *sixes* are connected with the pride of absolute dominion.

Antichrist's three *sixes* connect with the pride of Satanic guidance.

Six is quite significant, two sixes, or 66 more so, and three sixes, or 666, denote the utmost concentration of all ugliness.

The Number of Spiritual Perfection.

What is the number of spiritual completeness?

It is the number *seven* used so extensively in Scripture. This number is used as no other number is used in God's Word. "Seven, and its compounds, occur in multiplies of seven in the Old Testament." "*Seven* occurs 287 times in the Old Testament. This is 7x41. *Seventy* occurs ninety-eight times, which is 7x14. Seventy occurs fifty-six times, which is 8x7. *Seventy,* in combination with other numbers, occurs thirty-five times, or 7x5. *Spirit* and *order* are vastly extended in *seventy. Seventy* signifies "perfect spiritual order carried out with all spiritual power" and understanding. *Seventy* souls of Gen. 45, carried out by God's perfect spiritual *seven,* multiplied by his divine *ten* which denotes spiritual order,

hence 7x10 disciples of Jesus. Spiritual order unites with spiritual perfection in God's domain, and even in the Church of Jesus Christ. It was not accident and mere chance when the church carries spiritual order with spiritual perfection in her government, especially where the Holy Spirit is permitted to rule with *God's* system of perfection and order; but when believers attempt to mix God's seven (spiritual perfections) with man's worldly *six,* then come confusion, division, grief, disfellowship. *Six* plus *seven* are thirteen, and the significance is found in Gen. 14: 4: "Twelve years they served Chedorlaomer and the thirteenth they rebelled." Astonishing as it seems, wherever eight (superabundance of satiating) and thirteen (rebellion, apostasy, defection, corruption, revolution) are joined there the carnalities have full sway and the saints wonder why such a "mixture" of living. It is here among the eights and thirteens that believers take delight in dances, card playing, musical "schottishes," unspiritual music of every kind, even down to the clownish. They surely have given good-bye to the spiritual one, two, three, five, seven, ten, twelve and seventy, and if they do not quit the eight and thirteen unspiritualities they are likely to get into the 666. Space forbids a further visiting among these numbers. We must next go on to

"The Superabundant Eight."

What great abundance does eight stand for in the Bible?

"The seventh day" of creation was the "day of completion and rest." The eighth day was one, *unity,* added to the perfect *seven.* It is "the first of the

second series of seven. Jesus rose the first day of the week from the grave, to which *first* day was added to *seven,* made significant of abundance of Life." As a noun, it represents "superabundant fertility, oil, etc." Feast of tabernacles was kept eight days (Lev. 23: 39). In Rev. 17: 11, "the beast that was not and is," comes from the seven dynasties; is fat with worldly honor and wealth.

The Remarkable Nine.

What does it signify?

It is the last of the digits, for the next number must be expressed by two numbers. It is 3x3 or Trinity expressed threefold. It speaks of conclusions. It marks the finality of man, the judgment and all man's works. Jerusalem has been besieged twenty-seven times, or 3x9. In Haggai 1: 11 nine judgments are particularized. The gifts of the Spirit are nine (1 Cor. 12: 8-10). The fruit of the Spirit is nine (Gal. 5: 21, 22). Many others might be noticed.

The Orderly Ten.

Does ten stand for perfection in anything?

Ten signifies the highest order in government. Spiritual order is just as essential as spiritual perfection in grace. As five makes orderly grace, twice five marks orderly government in that grace. There are *ten* virgins, *five* represent empty man and *five* stand for grace in spiritualities; five were Spirit-filled, hence ready for the Bridegroom. "The Lord's prayer is completed in ten clauses." Ten symbolizes the closing of Antichrist's world-empire (Rev. 21).

It would require many pages to get all that is given in God's orderly ten.

" The Disorderly Eleven."

Is it possible that disorder has its number?

Assuredly! Only a few can be given here. Eleven dukes of Edom (descendants of Esau, the birthright seller) (Gen. 36: 40-43). Eleven sons of Jacob disorganized Jacob's family. " One is not."

From Horeb to Kadesh was eleven days' journey, the twelfth day would have seen them in Canaan. Eleven was rebellious. Zedekiah reigned eleven years, then was taken to Babylon by Nebuchadnezzar. Jehoiakim reigned eleven years and ruined Judah. Jesus was crucified in the thirty-third year of his life (3x11), and not all things are yet put under his feet. " He was cut off " (Dan. 9: 26 and Heb. 2: 8). Ephraim, the offending tribe, who made the image with eleven hundred shekels and was stolen by Dan (Micah), are omitted in the national sealing in Rev. 7, but obtain their land blessing (Ezek. 48: 1, 5) with the other ten tribes. Let us now pass on to

The Perfect Twelve.

In what is this number found?

" It is found as a multiple in all that has to do with rule." The day-ruler, the sun; the moon that rules the night; the stars which aid the moon do so by their passage through the twelve signs of the zodiac, which complete the great circle of the heavens in 12x30 days. The twelve tribes, twelve apostles, the twelve foundations of the New Jerusalem, the twelve gates, twelve pearls, and twelve angels are treated in chapter

22. Surely the order of number in natural and spiritual worlds is most wonderfully interesting to the believer. We regret our space forbids a further most pleasurable pursuit of this great system of God's making.

Thirteen has been considered.

Fourteen. being twice seven, "partakes of its significance; and being double seven, implies a double measure of spiritual perfection."

Fifteen is three times five, which is the number of grace; and three times grace expresses increased energy of God to save man.

Seventeen is the seventh of the prime numbers. Seventeen intensifies seven. With the *seven,* or spiritual perfection, and *seventeen* we have before us the perfection of spiritual order. There is spiritual order which always connects with spiritual perfections, and to deny the order is to deny God's perfect system of worship.

Nineteen "denotes the perfection of *order* connected with *judgment.* Eve and Job have to do with nineteen."

Twenty is double *ten.* It is short of one in twenty-one, 3x7. Twenty years (Gen. 21: 38, 41). Twenty years Israel (Judges 4: 3; 15: 20; 16: 31). Twenty years the ark (1 Sam. 7: 2). Twenty years Solomon (1 Kings 9: 10). Twenty years Jerusalem, between its capture and destruction.

Twenty-two equals disorganization. Israel's worst kings dealt in this number (1 Kings 14: 20; 1 Kings 16: 20). *Eleven* signifies an addition to Divine order

(10) and subtraction from Divine organized perfection (12).

Twenty-four (2x12) denotes the perfection and order of the heavenly government, which is a copy of that given to Israel and probably of that given to the church.

Twenty-five is five times five, a great multiplication of GRACE.

Twenty-seven is 3x3x3, and as three stands for Father, Son and Holy Spirit, *twenty-seven* extends the values of the Trinity into marvelous values.

This pleasant study could be pursued on to Satan's 666 and to Jesus' 888 with profit, but space interferes and the subject must close here. God has built his religious system upon most wonderful numbers. Both expression and meaning of words carry with them numbers, and often by numbers one gets the meaning of God for either joy or grief.

STUDY SIX

Ages or Dispensations.

What is an age or dispensation?

"An age or dispensation is a period of time during which man is tested in respect to obedience to some specific revelation of the will of God." Seven such dispensations are distinguished in Scripture.

Name them in order, when they began and when they ended or end.

The First Age, Innocency.

Adam and Eve were created in innocency, given a garden, amply supplied for all their needs, and sur-

rounded by perfections. One simple test was given them (Gen. 2: 16, 17). The dispensation ended after they transgressed God's law (Gen. 1). 1. They doubted God's benevolence (Gen. 3: 1). 2. Eve tempted and her addition to the Word (Gen. 3: 3). 3. The first lie to Eve (Gen. 3: 4). 4. The pride of appetite by Eve (Gen. 3: 5). 5. Eve's action and fall (Gen. 3: 6). Opened eyes—a fraud was perpetrated on Eve's mind. The age ended in the judgment of expulsion from the garden.

What constituted the Second Age?

It is known as the age of conscience, and extends from the expulsion from the garden to the judgment of the flood (Gen. 7). Conscience was the ruling element (Gen. 3; 23 to Gen. 7: 23; Rom. 2: 15). The civilization was Cainitic in origin and character and ended in the judgment of the flood.

How did the Third Age begin and end?

The Third Age began with Noah and is known as human government. It was "government by man for man." It has full powers to take life judicially. "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9: 6). The age ended in the judgment of confusion of tongues at the tower of Babel. Tongues have been confused ever since. The evils of one age are carried forward through succeeding ages.

How and where did the Fourth Age begin and end?

It began at Abraham, through whom God chose a distinct people to produce a Savior for mankind in harmony with Gen. 3: 15. It is known as the Age of

Promise (Gen. 12: 1-3). It ended at the giving of the Law at Sinai, the judgment in Egypt having been passed (Ex. 19: 8).

Describe the Fifth Age.

The Fifth Age began when the Law was given to Moses and ended in the judgment of the Cross. The Law was simply "an intermediary discipline until the seed should come" (Gal. 3: 19-29).

Where and what is the Sixth Age?

We are in it now. It began at the Cross and will end in the judgment of the man of sin, or the man in whom will center the spirit of Antichrist and the placing of Satan in the pit (Rev. 19: 20 and 20: 10).

Since the key to prophecy is Israel begun, developed, dispersed and restored, let us learn more about the Age of Promise.

When was the promise made to Abraham?

About B. C. 1995. Abraham was the tenth from Shem, who was the son of Noah. A new administration was begun by Jehovah, involving the Word becoming flesh, full of Grace and Truth.

Name the seven or perfect parts of the promise made to Abraham.

(1) Promise of a great nation (Gen. 13: 16; John 8: 39; Rom. 9: 7, 8; Gal. 3: 6, 7, 29).

(2) "I will bless thee" (Gen. 24: 34, 35; John 8: 36).

(3) "Make thy name great."

(4) "Thou shalt be a blessing" (Gal. 3: 13, 14).

(5) "I will bless them that bless thee."

(6) "I will curse them that curse thee." How many have suffered because they dealt harshly with

Israel? And worse woes are promised to those nations that will yet deal *illy* with Abraham's seed (Deut. 30: 7; Isa. 14: 1, 2; Joel 3: 1-8; Micah 5: 7-9; Zech. 14: 1-3; Matt. 25: 40, 45).

(7) All nations will be blessed through Abraham. This is the evangelical promise to the gospel missionaries (Gal. 3: 16; John 8: 56-58). This age extends into the Fifth Age, the Age of Law, and *then* going on with blessings at the Cross. It consummates in the Seventh Age.

The Seventh Age begins at Christ's next arrival on earth to occupy his throne, to govern the earth for one thousand years, and when all evil has been put under his feet or destroyed, he will give the kingdom up to his Father, and that age will end in complete triumph. Only glory will then shine forth for ever and ever.

What do we meet here again that stamps God as being spiritually perfect?

We meet the number seven again. Since the Israelites were men they were involved in five (Grace) and God's seven or Perfection. Five plus seven are twelve, which stands for perfect government.

STUDY SEVEN

Dispensation of Grace and Truth.

The key text of this age is Titus 3: 4, 7:

"But when the kindness of God our Savior and his love for man were revealed, he saved us, not in consequence of any righteous actions we had done, but in the execution of his merciful purposes, by that washing which was a new birth to us, and by the renovating power of the Holy Spirit, which he poured out upon us abundantly through Jesus Christ our Savior. For his inten-

tion was that, when by his gracious help we should stand right with him, we should, in the fulfillment of our hopes, become possessors of enduring life."

When did grace and truth begin as an Age?

Since there is always a preliminary in new administrations, *officially* the Sixth Age began with the death and resurrection of Jesus Christ (Rom. 3: 21, 22; 8: 4, and Philpp. 3: 9).

What does God give to penitent man?

He gives him Christ's righteousness, both by *implication* and by *application* (Rom. 8: 4). Grace connects with faith and obedience of the penitent.

What is the test of the believer in the age of grace and truth?

The test of the believer's faith is his *willingness* to believe the whole of every message of God. In his *approach* to God, the sinner must connect with Jesus as Jesus connected *officially* with his Father (Matt. 3: 15, 16). In his service to God he must observe the "all-things whatsoever" Jesus commands in the New Testament. The service of God is prescribed in the Book of God.

The Seventh Age or Dispensation.

This is revealed as the ACTIVE KINGDOM of the Messiah, or the one thousand years' reign of Christ on the renovated earth.

What shall that kingdom present to its subjects?

This is "the last of the seven ordered ages in which human life is conditioned on earth." It embraces Jesus' reign upon earth as King-priest and his saints as helpers in the King-priesthood, during the Mil-

lennial Age or period of universal peace. Let us proceed to develop this within the scope of the Bible as we are on the open way through the book of Revelation.

Endings.

Briefly what ends before that age comes into view?

(1) Every kind of oppression and misrule ends in gracious judgment (Isa. 11: 3, 4).

(2) The time to witness for Jesus among nations has closed (Matt. 25: 31-46; Acts 17: 30, 31; Rev. 20: 7-15).

(3) The time of obedience in the fleshly bodies of saintship ends in glorious spiritualities (2 Thess. 1: 6, 7).

(4) The sufferings of God's people terminate in glory (Rom. 8: 17, 18).

(5) Israel's blindness as a nation and her world-wide sufferings end in national restoration of the land and religious worship (Rom. 11: 25-27, and two hundred similar passages).

(6) That Consuming Stone (Christ) "cut out without hands," becomes a "great mountain," "fills the whole earth" (Dan. 2: 44, 45), and will smite the image in justice. Mankind will not have a ready-made kingdom to present unto Christ, but when he arrives he will put the one he is now making into active operation. It will be a heavenly-made kingdom. He no more depends upon the people of the globe to get one ready for him than he depends on man to prepare ways for salvation. Men are saved by *his blood;* his kingdom will be an active one by virtue of that same blood.

(7) Creation's groaning and earth slavery end in sure deliverance, because "the sons of God will be made manifest to all" (Isa. 11: 6-8; Rom. 8: 19, 21). Here again are seven occurrences or endings prior to the reign of Christ. Much rubbish will have to be cleared away.

STUDY EIGHT

Throne Movements.

Assuming that Jesus has gone from the introduction of the second creation, of light, love and life manifestations on earth, to the holy of holies in heaven, shall we now turn to view him from the Father's throne as to future movements upon the earth?

Human need having been provided for the Conquering Word ascended into heaven, and in like manner will come again—not as a Babe in Bethlehem, but as the King-Judge to rule over the people.

Can we now view him from the throne?

All that he can be is described in the first chapter.

Son of Man Chapter.—I

What does the Book of Revelation say as to itself?

It says that it is "The Revelation of Jesus Christ, which God gave unto him" (Jesus Christ).

What for?

"To show unto his servants things which must shortly take place.

Why do men call the book "Revelations of John"?

Perhaps because they know no better—do not know

it is "The Revelation of Jesus Christ," given by God, and not "a revelation by Jesus Christ to John."

What is meant by revelation?

It means an *uncovering,* making known, *unveiling* —not covering up, not sealing or hiding, but giving out to men, knowledge free and pure.

How did God get it to John?

"He sent and revealed it by his angel to John" (1: 1).

What did John do with the revelation?

He testified to God's Message and to the testimony of Jesus Christ.

Did he omit anything?

He omitted nothing of what he saw and heard (1: 2).

Could he be a good preacher that way?

To preach all is the only way to be a truthful and competent preacher for Christ.

What does John say about such as love the Lord?

"Happy is the READER, and happy are those who LISTEN to the words of this prophecy, and LAY TO HEART what is here written."

And more: THE TIME IS NEAR (1: 3).

Who addressed John as having all authority?

"I am Alpha" (The First) "and Omega" (The Last), says the Lord God who IS and WAS and WILL BE, the Almighty (1: 8).

What was John's condition at the time?

"He was in a trance on the Lord's Day."

What is the trance state?

The word is from *transitus,* equal to the word *passage:* hence a *passing over.* It signifies a passing out of the body; to be rapt in vision; in ecstasy. John had no hindrance just then. Satan also works by trances. He copies God's things to deceive.

John Begins the Study.

What did he hear behind him?

A great voice, like the blast of a trumpet.

What did the great trumpet voice say?

"Write what you see in a book and send it to the seven churches at Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea (1: 10, 11).

John's New Vision.

(a) The Glory, (b) The Grace (1: 12-19).

What do the seven gold lamps stand for in the glorified Christ?

Gold symbolized stands for power, strength,—Deity in manifestatation (Ex. 25: 3) and worth. The seven lamps indicate perfection among the seven churches named. Christ is ever in the midst of his churches.

Spiritual Elements Portrayed.

With what was Christ clothed?

Clothed with a garment down to the foot. Garment is symbolical of divine righteousness (Rev. 19: 8). God clothed Jesus with his own right actions.

What does the band of gold across his breast stand for?

Gold, used as a symbol, expresses Deity in mani-

festation; divine glory, strength, wisdom, power. These are in fulness in our Mediator. "Girded about." This signifies that Jesus on the throne is exceedingly valuable to humanity.

Describe the meaning of "hair like wool" and "snow" and eyes like fire flames.

White like wool signifies great dignity, and snow great freshness and purity, having spiritual elements —watchfulness, exercising justice and righteous government (Zech. 15: 10).

Why is Jesus' feet on his Father's throne compared to fine brass?

Brass, symbolically in Scripture, signifies judgment (Num. 21: 6-9), and a people impudent in sin as in Isa. 48: 4; great strength as in Dan. 2: 30; duration and immutability, as in Zech. 6: 1. In verse 15 of this chapter the word brass has in it rather the idea of *au-ri-chal-cum* or *ori-chalch,* meaning a mixture of metals having the appearance of brass. Jesus will be like brass,—shut up heavens (Deut. 28: 23) to the impenitent at his coming.

Why is his voice like many waters?

Waters stand for great good when clear. "Many waters" indicates extensive reach of voice. As the voice *was in* (came from the) front the vision is that of *coming* events. Jesus' voice in its strength signifies many have gone out of the way and Jesus has ability to call them back.

Why were "seven stars" in his right hand?

"Stars" are angels or helpers of the churches. See verse 20. Jesus holds his helpers close to him.

If two or three gather together in his name he is in their midst (Matt. 18: 20).

Describe the "two-edged sword" going out of Jesus' mouth.

This is a two-edged Word-sword. Sword is used as a symbol of judgments in Deut. 31: 41. It here gives evidence that Jesus, as Judge, has ample power and authority over the earth. Jesus, when on the earth as the Sacrificer, gave out "words" of promise to the penitent and "words" of judgment to the impenitent. This Word is "the two-edged sword" (Heb. 4: 12).

Why so great a countenance?

Countenance stands for love and favor (Psa. 4: 6). Its intense brightness is a symbol of tremendous glory (Luke 9: 29). At his coming to reign on earth, his countenance will be very strong. Who can stand in his presence? Only those who have equal glory with him (John 17: 24)!

What was John commanded to write?

Things he had seen: things which *were then:* things which were *to come after* that time; that is, things that were yet future.

Summary.

Christ exalted and officially a Mediator upon his Father's throne (Rev. 3: 21) embraces the dignities and powers of having deity, strength, perfections, righteousness, glory, wisdom, purity, watchfulness, justice, mercy, love, immutability, foresight, vision without limit, and authority until all enemies are put under God's feet. He alone can bring lasting victory.

STUDY NINE

Church Chapter.—II

(Ephesus, Smyrna, Pergamos, Thyatira)

The Things Which Are.

What are the things to which John alludes?

The things are those which may be found in chapters two and three.

Jesus says he walks in the midst of the churches, and he surely found in this first investigation considerable that could not pass as spiritual. Ephesus is located on the Cayster River, near the Isarian Sea, between Smyrna and Miletus. Its trade and commerce was extensive. It was the capital of Ionia as well as of all Asia Minor under the Roman Government. Many Jews became Christians in the time of Paul's ministry.

The Seven Particulars in Each Church.—Here we again find the sevenfold characteristic in each congregation. Note each with care.

(1) Each is addressed specifically, "Unto the angel of the church."

(2) Each is approached by Christ by some attribute of his, as "he that holdeth the seven stars in his right hand." He holds the angels of the churches in his power.

(3) The knowledge of the Examiner, Christ. To each he says, "I know thy works."

(4) A very clear description of the condition of each church. As he knew those churches, so he

knows the inner condition of each local assembly over the world. Wherever praise or promise were necessary he gave it.

(5) To each Jesus alluded to his coming again; as, "I will come unto thee again quickly"; or, "I will give thee a crown of life."

(6) To each he gives a command to hear—to obey him. And in each case the direction is to "hear what the Spirit says."

(7) To each believer he specifically points out what shall be the reward. There are seven rewards, (a) Overcomers shall have access to eat of the tree of life. (b) Overcomers shall not be hurt of second death. (c) Overcomers shall eat of hidden manna and receive new name in white stone. (d) Overcomers shall have power over nations. (e) Overcomers shall be clothed in white raiment. (f) Overcomers shall be made a pillar in temple of God. (g) Overcomers shall sit with Christ on his throne. Here are seven within seven, signifying intense felicities, the utmost in joys.

The Message to Ephesus.

"The things which are," the seven churches. Typically this church stands for the church in general for the first one hundred years.

In her godly fruits was she acceptable to Christ?

Certainly. Godly fruits go in heaven. She had works, labor, patience, and hatred of evil, borne with those who said they were apostles but were not, and had not fainted or swooned. The same precious principles still exist among the faithful believers.

What were her derelictions?

She had lost her "first love." Her need was repentance. The loss of first love has run on through Christianity ever since. Many have fallen away from "first love." Second love has no value with God. With him it must be FIRST always.

What false doctrine was tolerated or winked at?

The deeds of the Nicolaitans. This God "hates" because it is literal division instead of spiritual unity. Observe how readily division gathered itself together in the very first Gentile church.

What is Nicolaitanism?

Dr. C. I. Scofield, in his "Reference Bible," gives such a clear exposition of Nicolaitanism that I quote it entirely as an answer: "*Nikao,* to conquer, and *laos,* the people, or 'laity.' There is no ancient authority for a sect of Nicolaitanes. If the word is symbolic it refers to the earliest form or notion of a priestly order, or clergy, which later divided an equal brotherhood (Matt. 23: 8) into priests and laity. What in Ephesus were deeds (2: 6) had become in Pergamos a doctrine (Rev. 2: 15)."

A careful study of Mosheim's "Ecclesiastical History," pp. 37 to 41, and A. H. Newman's "Manual of Church History" will show how simple were the lives of the first century Christians. They did not carry their educational and other humanly-made titles into the church affairs. "However distinguished they were by worldly rank and titles, an amiable harmony and perfect equality marked their fellowship."

1. The Word to Smyrna (2: 8-11). **Typically what period does Smyrna cover?**

From the beginning of the great persecutions to A. D. 316. The very word Smyrna means suffering. In this church lived Polycarp, the great Bible student, the mighty Holy Ghosted warrior of Jesus. He and twelve others were put to death the same day. Germanicus and others were lacerated by stripes until the very nerves and veins were laid open; then they were rolled over potsherds and rough sea shells to increase their pain. These were but a few of the many who suffered at Smyrna and elsewhere. The word myrrh is in the word Smyrna, and myrrh means suffering.

What were the commendable things in the Smyrna church?

She had works, tribulation (threshings), poverty, faith and grace. Equally she had Jewish blasphemers, and a school of Satan claiming their attention. Where will Satan not start a school? The promise was greater than Satan: "Be thou faithful unto death and I will GIVE thee a crown of life."

"The Message to Pergamos."

What period of Christianity does Pergamos cover typically, and what are her blessings?

The church stands for imperial favor—a people working with the world and courting favor with dignitaries who are not in Christ. Perhaps when they found something pleasing in human governments they readily compromised their doctrines. The very word means "tower," or marriage to the world.

Are there professing Christians and even whole bodies married to worldly plans, methods, doctrines, forms, fashions, filthy business, oppressing the poor in almost sleight of hand, and secret as well as open ways?

What good was in Pergamos? She denied the faith, held fast Jesus' name, were called Christians—even suffering faithful Antipas through martyrdom. Satan was living among them. He had rented interests. He never owns anything. He squats and goes to work.

What false doctrines were heaping up among them?

Nicolaitanism making ranks and titles among them, causing "a clergy order" and laity-body, suggesting a big difference between an official and a non-official, killing the doctrine of word-equality.

Balaamism.

What three aspects does Balaamism yet corrupt Christianity?

From 2 Peter 2: 14, 15 one can learn about this hurtful doctrine. He stands for "the typical hireling prophet" (Num. 22: 5). He always has his hand out for his gifts. He is ever making or hunting a market for his intellectual powers, which he rates very valuable. He goes to some college or university, learns some pernicious doctrine, "antimiraculous birth of Christ, or uselessness of atonement of Christ," or some other "beguilement" for winning unstable souls, and then goes out offering them at "high prices." This is the *way* of Balaam and many are on that way.

The *error* of Balaam is that he reasoned (Num. 22:

5) that if God was righteous at the time he approached God to curse Israel, he would curse. He was wholly ignorant of higher morality which looked at the Cross, "by which he could be a Justifier of the believing one." *Who are not yet destitute of this most excellent morality?*

The *"reward"* of Balaam is money, false popularity, love of applause, honor-seeking. If he can get the world and church to marry many can see *"no harm in it."* But there is awful harm!

What was the admonition to the Pergamans?

"Repent or else God will come quickly" with the Word-sword.

The Word to Thyatira Church.

What period of Christianity does Thyatira cover typically?

From 500 to 1500 A. D., the period of the triumph of Nicolaitanism, Balaamism and Jezebelism. Here a new doctrine of leaven is thrust in. Thyatira and her typical period suffered, tolerated, out of a spurious love, the doctrine of Jezebel—the admixtures of good and evil all under the guise of plausibility. No wonder it was a "Dark Age." No wonder it was a fearful time of suffering for Jesus.

STUDY TEN

Church Chapter Two.—III

(Sardis, Philadelphia, Laodicea)

The Word to Sardis.

What were her riches and what period of time does she typically cover?

She had "works"; she had a name of being "alive" and successful, but was dead to God. Some things, however, remained to her credit, and these were to "be strengthened." They were ready to die or almost gone. She fills Luther's period.

The Word to the Philadelphia Church.

Name the values of this church and her typical use.

Her typical values are in the great fact that she stands for all the body of Christ throughout this age. If evil and good in the other churches are typical of admixtures, surely Philadelphia gives us joyous hope of victory over all sin. Before this people is an *open door,* which is always symbolical of good or escape from Satan. "The little strength" and the obedience to the Word count much for fitness to enter into the New Jerusalem. All disciples are being kept by the Lord Christ.

The Message on Final Apostasy.

Why does he say "unto the church of the Laodiceans" and not the church *at* Laodicea?

Because the apostles have lost saintly conditions,

it is no longer the church *at* Laodicea but the church *of* Laodicea. This embraces every lukewarm Christian wherever he may be. Not *at* but *of*. They are worthy of being "spewed out." But God has not abandoned them. He yet "counsels them to buy of him gold tried in the fire, that they may be rich; and white raiment, that they may be clothed: and that the shame of their nakedness may not appear." If indeed each lukewarm believer would anoint his eyes with the true salve he could readily see! Accept 3: 19 each day! Laodicea has passed from her seventh state into her eleventh condition—she is leavened throughout; "progressed" into disorder.

Jesus' Attitude to the Churches (3: 20-22).

What is Jesus going to do up to the very close of the church age?

He will still be knocking at the sinner's heart to let him in! He still will want to *sup* with the saved sinner!

And what is the most momentous promise in all the book?

"To him that overcometh [the world] will I grant to SIT WITH ME IN MY THRONE, EVEN AS I ALSO OVERCAME, AND AM SET DOWN WITH MY FATHER ON HIS THRONE."

Does the Holy Spirit lead this age?

Notice that in this walk in the midst of the churches (1: 13) Jesus puts the Spirit in the front, saying to each church: "He that hath an ear [that will hear] let him hear what the Spirit saith unto the churches."

Brilliant Efforts.

Name some excellent measures to bring men, women and children to Christ?

First, is Bible study by all who can. In many places the Bible is being greatly studied by old and young. Second, the Sunday-school is a most blessed institution to get some gracious truths. If the studies were arranged as the Holy Spirit gave them to mankind, instead of little pieces here and there, very difficult to remember, much more would result in favor of conversion. Third, good books and tracts find their way into human hearts. God alone knows how much good they carry into families. Fourth, notes and expositions on Scripture by spiritual women and men. Such papers as the *Sunday School Times,* the quarterlies of various kinds that teach sound doctrine, religious magazines that give forth no uncertain sound in heralding the Gospel as it is and ever will be. Perhaps the publishing of the "Good News" of Christ's return to earth and the coming wonders, give more true hope than all else. People can not get all they *need* by ever looking *back.* They are entitled to *look forward.* Always looking at the past is less than God demands. He wants us to view the *coming events* and *a glorified Christ.* Why should the Christian be always fed on the ugly past? Will he ever be *a finished product,* as God wants products, unless he be given his due share of *the forward?*

While we do not teach that the past is to be discarded, for purchase or redemption, and resurrection, and many other great doctrines are to be contem-

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plated, are not the HOPES worthy of much consideration?

"Christ hath made a full atonement,
Now his saving work is done;
He has satisfied the Father,
Who accepts us in the Son.

"Still upon his hands the nail prints
And the scars upon his brow:
Our Redeemer, Lord and Savior
In the glory sitteth now.

"But remember, this same Jesus
In the clouds will come again,
And with him his blood-bought people
Evermore shall live and reign."

—Bible Serial Course.

God, we who write, we who read, thank thee, that times past are times past, and forever past. In times past the believer was "Dead in trespasses and sins."

He did "walk according to the course of this age."

He did walk "according to the prince of the power of the air." But now "we are washed," now "sanctified," now "justified" in the name of Lord Jesus (1 Cor. 6: 11).

STUDY ELEVEN

The Throne Chapter.—IV

Contents.

An Open Door into Heaven (1-3). An Illustrious View of the Throne-Sitter.—The Golden Crowned, White Raiment Elders on Sub-thrones (4-5).—The Four Living Ones Also Enthroned for Great Praise and Representation (6-8). The Worshiping Delights

of All Sub-throne People (9-11). Compare Ezek. 1 and Isa. 6.

Into the Sevenfold System.

Having gone through the Seven Churches as types or symbols of the Church Age, and having found a sevenfold phase in each church, we pass into heavenly scenes before the seals which are open to permit a view of the closing scenes just before Christ and his glorified saints return to earth to reign for one thousand years. Seven seals reveal seven trumpets and seven trumpets reveal seven bowls.

What is the purpose of God to give the people of the Church Age a picture of prophecies fulfilling?

That all the inhabitants of the Church Age might be without excuse as to righteous reckoning in judgment, and to encourage believers in strong hope (John 15: 21).

Are there other sevenfold operations within the sevens in the period of judgment?

There are; as we go on in our studies, we shall find septiforms within septiforms, thus intensifying the promises of righteousness and increasing the vividness of judgment scenes. It is all coming so that Jehovah may the more warn Satan and all intelligences of the fulness of sin and rebellion (Heb. 10: 31).

What was John's next calling?

He next saw an "open door in the heavens." A door is for entrance; a trumpetlike voice invited him to "come up."

What was the purpose of inviting John up into heaven?

To " SHOW " him " what must take place." Since the purpose was to show John what MUST TAKE PLACE, it was not to look BACKWARD to events but *forward;* to those yet to come upon the earth (4: 1).

But is not heaven within man?

There may be " heavenlies within man," but heavens themselves are tremendous realities. If judgments as witnessed in Revelation are to become realities, as they surely will, then who shall be equal to the occasion? Heavens are places: heavens are mighty forces with mighty intelligences,—powerful Beings, entities and riches.

Are there any other allusions in Scripture concerning an open door into heaven?

In Ezekiel 1: 1 he, like John, saw the " heavens opened " so that he saw visions of God. In Acts 10: 11 Peter saw heaven opened and a most wonderful reality came before him out of heaven and not out of himself! John a second time (Rev. 19: 11) saw Jesus in his regal state as " The Word of God."

Does the devil ever interfere with this open door to heaven?

He does. Since he is prince of the power of the air, and the air is the second or aërial heaven, or the entity around the globe, Satan has access to any open door that God makes to let his own through. Of course the devil interferes and would prevent any

soul or Divine Spirit from passing through if he could (Eph. 2: 2 and 5: 12).

Since he gave so many promises to overcomers in this age, will God not protect all overcomers from attacks of Satan in the passage to him?

He does give ample protection. He took Paul through, who knew he had a crown laid up, a life of eternal joys due him, and not only for *him* but for *all* who love Jesus' appearing (2 Tim. 4: 7).

Cleansing the Air.

Since Satan is the "prince of the power of the air," he must control the aërial regions. What is a prince for but to reign or rule? Did not Jesus say, "I go to prepare a place for you," believers? What was wrong with the place that Jesus had to go and cleanse it, get it ready? It was befouled by Satan. Was not nearly everything under the law cleansed by blood? The Spirit says, "While, then, it was necessary for the copies of the heavenly realities to be purified by such means as these, the heavenly realities themselves required better sacrifices" (Heb. 9: 22, 23).

Did any one go up into heaven through an open door?

Stephen saw "heaven opened" and Jesus at God's right hand. An open way was made for him to see glories. Paul went up into the third heaven. There was a WAY for him. There was an open door for John to go up (Rev. 4: 1). Satan went to God when the sons of God were present (Job 1: 6). Joshua stood before an angel and Satan stood there to resist the high priest (Zech. 3). Satan is in the air to

resist all righteous ones who want to pass into the third heaven. Jesus will have Satan cast out of the aërial heaven before he comes to earth with all his holy angels. Then our Lord will call his own up through that aërial heaven to be married to himself. Before saints can go through Jesus will cleanse it. Satan must get out. Read Revelation and learn how he will be put out. It will be a clean place to go through. Later Jesus will come to earth and cleanse it, to stay here.

STUDY TWELVE

An Open Door.

Concerning the rapture of the saints, as taught in 1 Thess. 4: 16, 17, what must be the conclusion as to this "open door"?

It would be a just, clear conclusion that as Enoch went into heaven through an open door, and as John was invited to enter heaven through an open door, the church will go through that door when called up into the air to meet the Lord (1 Thess. 4: 17). Enoch's, Elijah's, Christ's and John's way of going into heaven was a type of the church's way of entrance.

What was the voice of invitation to John like?

Like a "trumpet," a very loud invitation.

Why was John invited "up hither"?

To be shown "things which must be *hereafter,*" or hereafter things to the consummations.

Where did the institution of trumpets begin?

They are first mentioned *officially* in Lev. 28: 23-

25. On the first day of the seventh month, not on the seventh day of the seventh month, indicative of time of call to worship, "shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation," or assembly. This stands as a prophetical type of the regathering of Israel in the land, yet future.

The Fixed Throne.

Why was the throne set?

A new administration was about to begin—a fixed throne *came* in view. The throne was seen in heaven! So will the bride be fixed in her place with the Bridegroom.

Who was on the throne?

"One sat on the throne." Evidently the "indescribable Godhead,"—OF ONE ENTITY, but three POWERS.

What was the appearance of the Throne-sitter?

"Like jasper and sardine stone." Both these gems are very precious and, combined, present a "beautiful bright, red, carnation color." It takes on high polish. Seis says: "Uniting the qualities of tint and brilliancy belonging to the purer specimens of these precious gems, we have the appearance of flames, without the smokiness—a pure, purple, fiery, red, crystalline, flashing light."

What did the emerald rainbow signify?

It is a symbol of eternal green, a picture of the eternal Holy Spirit, ever present to penetrate the inmost soul recesses and keep it alive. Rainbow, or spiritual bow, conveys the idea of spiritual peace, divine everlastingness.

The Twenty-four Enthroned Representatives in Heaven.

What may be learned from the four living ones and the twenty-four elders?

The four living creatures are representatives of creation. In creation, first is the El or Elah, God; second is the Word, and third, the Spirit, who joined in the creation. The result is the fourth. In the symbolism (Rev. 4), these four appear with wisdom looking forward to the spiritualities which will dominate in the New Earth. The twenty-four elders stand for Israel and the church—twelve Israel's new triumphs from her first nationalism to the completion of that body as the cleansed wife of Jehovah. There is one representative for each tribe. The church government is equally represented by twelve elders or dignitaries. O God, help us to be very watchful over our faith, lest these elders, with whom saints connect, should be grieved through the same Holy Spirit that controls them as he does saints. The four living ones are " full of eyes," which signify just government, in national or church affairs. The light of the body is the eye (Matt. 6:22). The Light of the church is Jesus, the Just One. Four and twelve relate to perfect government, God's perfect control. Both Israel and the church are not only measured from heaven, by heaven, but all their unities and spiritualities are associated with the greatest things in the universe. Oh, how careful each saint should be in his relation to church government! And no less will the twelve be associated in the reign of Christ. Israel will have the twelve apostles for their helpers (Matt.

19: 27-29). Let us ever go up to heaven for our model church government.

Are the four and the twelve on sub-thrones, which indicate rulership, a symbol of church rapture?

Very probable. The government which they stand for will be perfected through rewards and glories by filling up every promise of God (Heb. 5: 8; Rom. 15: 26; Rev. 2: 10; 1 Cor. 11: 25; 2 Tim. 4: 8; 1 Peter 5: 4; Rev. 12: 1 and 15: 26). The heavenly twenty-four have "golden crowns," hence, are princely rulers.

When Jehovah met Moses on Mt. Sinai he announced his presence with thunders and lightning and a voice of a trumpet (Exod. 19: 16; 1 Sam. 7: 10; Psa. 29: 3). "God of Glory thundereth." Sometimes lightnings signify clashings where there is lack of harmony among people. Thunder means that things are being shaken; that they are out of the way and need correction. God will again shake the heavens and the earth because they are yet out of harmony (Heb. 12: 27).

What do seven lamps or torches stand for?

As these are *before* the throne it means that they are working forward and not backward. They stand for onward movements. Seven lamps stand for light or enlightened spiritual government. Hence, the seven or complete lamps connect with open, clear, brilliant government. 1 Kings 15: 4 sheds light upon this passage. Lamps are seven Spirits of God; each seven connects with perfect government.

STUDY THIRTEEN

Four Beasts: Preferably Four Living Ones (4: 6-8)

Vision of the Enthroned Godhead.

What may be learned from these eye-filled, six-winged living ones?

Are they first partners of the great multitude in the glorified, celestial dominion? Are they not in full view of the enthroned Godhead, and do they not participate in all redeemed ceremonies? The first living one had the face of a lion. Judah had for standard the figure of a lion and for wings the tribes of Issachar and Zebulun. The face of the second living one was like a calf; in Israel like an ox, standing for strength and meekness. The standard of Reuben had the face of an ox, and for wings in the march, had Simeon and Gad. The third living one had the face of a man, denoting great intelligence, agreeing with the standard of Ephraim on the west, whose wings were Manasseh and Benjamin.

The fourth living one was like a flying eagle. Dan's standard was like an eagle and his tribal wings were Asher and Naphtali. These tribal arrangements with their standards were an arrangement of God in perfect harmony with the powers, intelligence, and favors of the four living creatures around the throne. That they connect and have to do with Jehovah's powers and providences is most probable.

There were *four* standards. Four is the number of

creation. *Twelve* is the number of governmental perfection. Israel was on the march through the wilderness, using *four* standards in the way, to set up a perfect government. Governmental creation was in view, and God promised to lead them and govern them, but they preferred man's number six, without God or destitute of God.

Living heavenly ones connect living God with regenerated ones on earth. Moses, Isaiah, Ezekiel, John had given to them much of the Divine insight by symbols.

Out of the Cloud.

The tornado-like vision, described by Ezek. 1: 4, indicated an unusual predictive event. Out of the "cloud" came the likeness of four living creatures. These four living ones are either identical or typical of the four living ones of Rev. 4. Each had four faces, denoting justice and holiness in a fourfold sense; severity (Gen. 16: 15; Psa. 68: 1; Exod. 2: 15; John 2: 6; Psa. 34: 16; Rev. 6: 16). Cherubim were connected with the gate of Eden, and the ark of the covenant; they stand for the vindication of God's holiness, and righteous judgment.

What is the work of seraphim?

Seraphim seem to have to do with men as to their uncleanness (Isa. 6: 27). Seraphim applied figuratively "the live coal" to the prophet's lips. Perhaps they connect with the laver in the law, which is a type of the feet washing of John 13, the antitype in practice.

What does a flying eagle denote?

An eagle is noted for its swiftness, its great vision;

its strength is heavenly and an angel, like an eagle, has mighty missions in God's new administrations. Such an eagle-angel has great official power, swift to enforce and to communicate, strong to overcome. The vision is ample; the real will be no less so.

Executors of God's Will.

Who is God's Chief Executor?

Jesus Christ, the Lamb. To be the King-judge.

Who are his aids?

The four living ones and the twenty-four elders.

Since there were four and their work is to connect with creation in material and spiritual beginnings, they are ever next to God's throne. And as already observed, the twenty-four elders embrace the positions and perfections of the government of Israel and the church—twelve assigned to each national body; Jesus Head of the church and will be King of Israel. The twenty-four stand for pure spiritual perfect governments. Each national body will get golden crowns.

STUDY FOURTEEN

Character-forming.

There are three most potent things that consummate religious character. These are *environment, knowledge, hope.* Hope is made up of desire and expectation. Knowledge removes hurtful ignorance and puts into possession of power for good. Environment or surroundings—whether animate or inanimate —make impressions either for good or for evil.

These three avenues are entwined about divine prophecy. "All things that I have heard of my

Father, I have made known unto you," says Jesus. *Were predictive things made known?*

Jesus further says: "Learn of ME, for I am meek and lowly in heart" (Matt. 11: 28, 29). Have you accepted this kind invitation? Does God unfold unto his believers the great secrets of his purposes? He certainly does.

Now, since *environment, knowledge* and *hope* are the three most powerful channels that God uses to bring us into the most genial fellowship with him, why not secure the greatest possible knowledge to gain the HOPE? Get the details which plant and secure HOPE in the soul! They come through prophecy.

"If ye then be risen [into the new life] with Christ, seek those things which are above" (Col. 3: 1). What things are above? Do you say: "Oh, I am not concerned about what is to come: all I want is readiness, to go at his bidding. All I want is to get to heaven"? If you were contemplating going to China to live would you go heedless of environments, associates, occupations, hopes? Would you inform yourself before going? What about your *hopes?* Would you get all you could as to details of living in China? Just so about your going to heaven. Would not a view or vision of what is promised you in that heaven gain for you a better character, a wider range of faith, more expansive hope and greater experiences and nobleness of character?

Would not a knowledge of the church's mission in heaven and on earth, the occupations of saints, the scope of coming human governments, the association of angels, the presence of Jesus Christ on his earth-

throne, his marriage to the bride in heaven, the promotion of yourself to a priestly office, the reigning as king with Christ, the work of cherubim and seraphim, the blessedness of eternal peace and thousands of other celestial and heavenly occupations, observations, genialities, and felicities, make you a holy character? They would be helpful in right living.

Having learned that what Daniel teaches in chapter 7: 13, 14 is identical with Rev. 5: 6-10, we are ready to pass on through chapter 6, noting the mighty movements from the throne. What is here opened affects the people of the earth; it is an all-around-the-globe movement, no more simply affecting local places, but now filling up in all the parts.

From this to the close, whatever is evil goes on to consummation, heading up into Satan and all his aids, terminating in the doom-pit. On the other hand, all the good emanating from God heads up into Christ, who consummates all in the God of ALL Power.

What is the difference between events that seemed to have filled up in local places and the ones mentioned in Daniel 7, 14 and the outlines from Rev. 6 to 22?

1. Sometimes man is taught things of Jehovah by adumbration, or a faint resemblance of Christ as the wisdom of heaven (Prov. 8: 22-36; John 1: 13; Col. 1: 17).

2. Again, God makes known his will in many things by symbols, types, emblems—a method most beautiful to the regenerated mind and quite educative in character. When evils have run a long course upon earth there will come a time, place, and persons in

which they culminate and produce their fruits, in dreadful upheavals; but a *larger* view should always be found in the completion and finishings around the globe of mankind. Who assumes that Jesus' work for mankind was rounded out at the Cross, having no further reach? Who can say, in truth, that Christ will close his career as Savior of man when he completes his mediatorial work on his Father's throne? Is his fixed union with his body, the church, triumphantly finished?

No Limitations.

Shall we limit the King-Priest to just marrying his bride in his own good time? Or shall we see him with his called-out-of-the-world moving on around the globe in judgment, in regathering Israel, in placing them in the land of Abraham, in setting the bounds of the Gentiles (Matt. 25: 31-46 and Joel 3: 11, 16)?

Have those local occurrences, which some believe have filled up the measure of the predictive events, become types or pictures of vaster fillings?

Undoubtedly they have. Who will refuse to understand that the birth of Christ does stand for larger and earth-wide births of this same Jesus wedded to his only bride, embracing washed ones out of every nation, kindred, tongue, and people? Can we not see that the economy of Moses, with all its lustre and brilliancies in its highest attainment, was but a type of the age which succeeded it, and that this age in which we now exist is but a type of a coming one? One must take into consideration the recalled, restored Israel in her land in order to get the largest possible

view of God's plans. She must get her land. Read Jer. 32, in the light of Lev. 25: 49 and Ruth 3: 12, 13, and 1 Peter 1: 18, 19 and note what the Gaal did do.

STUDY FIFTEEN

The Lamb Chapter.—V

The Seven Sealed Book.

This book contained the transactions of God for man and was finished. Its ownership was sure. Like the writings of Mordecai (Esther 8: 8 and Dan. 6: 17), the things were *secured* (verses 1-4).

From 5-7, Christ, in his Royal Character, accepts the book. Verses 8 to 10 bring to view the four living ones and the twenty-four elders and their redemptive worship. Verses 11 and 12 present the exaltation of the Lamb. Verses 13 and 14 show that "All creations *on* the earth, *in* the earth and *in* the sea" concede his authority.

What Daniel saw in his night visions (7: 13, 14) and John's vision (5: 7) are identical, only John saw what was not revealed to Daniel, that the saints of the Church Age would, in the Millennial Age, be associated with King Christ, as kings and priests. John saw the *slain* Lamb; Daniel saw him the Son *unslain,* but victorious.

What are the duties of the four living ones?

To render glory, honor and thanks to the Throne-Sitter.

And what are the occupations of the twenty-four elders?

To give glory, honor and power to him who is worthy.

Are these connected with worshipers on earth?

Most likely, for the church above, the mother of us all, and the church below agree in one. They surely connect in praise and holiness to the Lord. This is harmony in one Spirit.

How are they associated with God, the Lamb and Holy Spirit?

In that they are all REGAL, or ROYAL.

Are they angels or redeemed beings from the earth?

Redeemed ones, now seen when glorified.

Are they not purchased by "blood out of every kindred, and tongue, and people, and nation," and what has God made them?

Yes, they will come from every nation and God has made them "kings and priests."

Why has God made them kings and priests?

"To reign on the earth"—a definite place.

Why did God thus bring the book to his Son to break the seals?

First, because the Son was worthy above all creations. Second, because God purposed to give the contents to mankind, so that all men should be without excuse as to the perplexities that were to come on the earth. All *can* become happy.

Were the things revealed, glorified?

They were: because they were throne-predictions.

All heaven and all on the earth can know of a certainty that all things must be put into subjection to Jesus' authority (1 Cor. 15: 27-28).

Will God bring all men to judgment?

He will; but every man in his own band at God's time.

How many kinds of judgments are revealed?

Seven kinds. These will be treated in chapter 20: 12.

Why did John weep?

Because he saw for a long time no one worthy to break the seals. "No one either in heaven or on earth or under the earth was able to open the book or to look at it."

All principalities, all administrations everywhere seemed mute and powerless to open the book. John wept because, knowing the value of redemption, all would be lost if the tremendous predictions of that book were to remain unknown to man. To know the book contents meant the outflowing of pure justice and eternal felicities.

Who does not want the greatest possible vision of the Father's throne-knowledge toward the people of the earth?

What is revealed as to the regal character of the Lamb (6, 7)?

"In the space between the throne and the four creatures, standing in the center of the elders, a Lamb which looked as it had been killed."

It had seven horns (perfect powers) "and seven eyes"—vision (all-powerful).

STUDY SIXTEEN

The Prevailer.

Why did the "Lion of the tribe of Judah" prevail to open the book?

Because he was made fit by suffering and sacrifice. Son though he was, he learned OBEDIENCE from his sufferings; and being made perfect, he became to all those who obey him the source of enduring salvation (Heb. 5: 8, 9).

Having been obedient unto death, what effect comes to the believer?

Christ's is a model obedience to all who follow him. Relying upon Jesus' obedience as meritorious, through his shed blood, the believer can equally obey Christ, not for merit, but because such obedience by Christ has become pleasing to his Father and reveals the Father's salvation for men.

What attitude should the believer take toward the Savior?

He should understand that God's commandments in the New Testament express his love toward every believer, and every believer will obey every such command as expressive of love to God.

In this way the believer comes in contact with the precious blood of cleansing (1 John 1: 7).

What is the salvation of the believer?

He has been saved from past sins: he is being saved from present sins, kept by the power of God:

and will be saved or resurrected with the worthy dead.

Was the Lamb or Christ submissive to his Father?

Since he was submissive, he left doctrine of that kind of submission to his disciples to teach and practice in this age (Heb. 13: 17; Col. 3: 18).

In this view of movements about the throne, what was the order of events?

The greatest occurrences were interspersed with worship by the elders and other throne subjects. In this way the believers in this age are given sure patterns of worship; it is regular, systematic and enthusiastic. They prostrate themselves in heaven. They do not stand and stiffen their attitudes. They reverence the throne Beings even by their very actions. Judgment or self condemnation always connect with true worship.

What had those elders besides prayers?

They each held "a harp and golden bowl full of incense." ("These are the prayers of Christ's people.")

"Thou art worthy [full of worth] to take the book and break the seals that are upon it, for thou wast killed, and with thy blood thou didst buy for God men of every tribe, language, people and nation [four, because they are purchased creations], and didst MAKE them for our God a kingdom of priests, and they are reigning on the earth." God's kingdom of priests (Ex. 19: 6).

How many angels around the throne who give expression of praise?

Two hundred million. They ascribed perfect praises since it is sevenfold—power, wealth, wisdom, might, honor, praise, blessing.

Redeemed ones will raise their praises sevenfold—this is spiritual perfection.

What beings could only utter four praises?

" By every created thing in the air and on the earth and under the earth and on the sea, and by all that they contain." They are yet on earth.

What were said by all the creatures in all regions?

All said, " To him who is seated upon the throne and to the Lamb BE ascribed ALL blessing, honor, praise, dominion for ever and ever." Here are *four* mighty praises corresponding with the four living ones around the throne. To this agrees Isa. 6: 1. He saw " The Lord sitting upon a throne, high and lifted up, and his train [or skirt] filled the temple." Visions of the highest were accorded to some of the mighty ones with Jehovah. Only *four,* because they were *created.*

After the holy praises by all the multitude what did the four living ones say?

" Amen," so be it. What harmony always in heaven! Who shall inherit (own) this purged or purified earth? The meek disciples, the purchased ones, the exalted body (Matt. 5: 5)!

STUDY SEVENTEEN

The Broken Seals Chapter.—VI

Judgment Unveiled.

The book spoken of in chapter 5 and verse 1 was a scroll or roll and it was unrolled. As it was opened seals were broken to reveal its contents. As it was unrolled one was all the time expectant.

Each gives out astounding information as to coming events.

What came with the opening of the first seal?

Noise like thunder from one of the "four living creatures." It was an awful premonishment to the earth people of the beginning of the end of the age. God repeats himself in warnings as well as in blessings.

Who invited John to "come and see"?

As in each opening one of the four living creatures invited John to "come and see," there was instantly something to see. Movements characterized the openings rather than words, thus indicating that judgments are not trials or words, but actualities already decided by the Judge of the earth.

What came at the first opening?

"A white horse" and its rider. Beautiful view, no doubt.

What does horse signify symbolically?

White (Rev. 3: 5) means purity, grace, and horse indicates conquest and victory as well as swiftness of

movement. The Rider is Christ-judge. He holds a bow, indicating coming peace. As in chapter 4 the BOW was emerald or green in character, eternal in existence. The King-Judge is crowned, having conquering power.

War.

What was involved at the opening of the second seal?

Out came a red horse and its rider. Red stands for judgment blood. The Red Sea became the place of Egyptian judgment. The Jews in dispersion were pictured by red horses (Zech. 1: 8). The rider was given a great sword, which signified his warrior character. He deprives the earth of man-made peace: for such peace has not in it the enduring principle of harmony. It is not based on redemptive blood.

Famine.

When the Lamb broke the third seal what issued?

A black horse with its rider, indicating famine over the earth. Wheat will sell at about $16 per bushel and barley at about $4. This will come when one man, the Antichrist, shall take over the business as well as the religion of the earth. Little by little religious federation and monopolistic business efforts get together. It does not take much vision to see the antimarks now. Denominationalism is no better than confusion of tongues at Babel. There is only a *seeming* unity now. You get the type in Ezekiel 33: 31. The multitude is still speaking against God, "by the walls and in the doors of their houses."

The Place of Death.

On opening of the fourth seal what came forth?

The "fourth creature" invited John to come and see. John as usual obeyed. He was a splendid learner. He was being educated by the Teacher of the universe. His graduates are always in demand—devil-proof. None of Jesus' graduates are mixed with evils. To this rider was given power over one fourth of the people of the earth, to kill with sword, famine, death, and wild beasts. Death rode this pale horse; and the Lord of the place of death rode behind him. The Ransomer from the grave was going along with Death (Hos. 13: 14; Ezek. 33: 27; 14: 21) for preservation.

Waiting Saints.

What was seen at the opening of the fifth seal?

Waiting souls crying for avengement. These were once alive on earth, but now were seen and heard, as in their natural bodies. They could speak, and so were better than a dead lion (Eccles. 9: 4). Zech. 1: 12 connects here. 2 Kings 9: 7-10 sheds light on righteous avengement. Hos. 4: 1 is the reason of just decision. This seal is a clear proof that men are conscious beings after leaving their natural bodies.

Anarchy Uncovered.

The sixth seal revealed what?

Six is the number of Satanic anarchy. It comes just before seven. The sixth trumpet declares the death of one-third part of man. The sixth bowl pours out fearful emptyings of rivers, and announces the approach to man of three unclean spirits like frogs

out of the mouth of the dragon and false prophet. John saw those destructive demons that now work miracles.

What great commotions will occur in the earth and in the heavenly bodies?

A Great Earthquake.

Men will shake with fear, so that the earth trembles to make the trembling men fear God. There is commotion among the stars, in the moon, and even the sun is affected. The heavens, whether human governments, or physical, roll together like a scroll.

What effect will come to men?

Some men, who usually have so much courage, say, "God is too good to punish that way!" "The Bible does not mean what it says." "There was no virgin birth of Christ." "I do not believe in a bloody God." All such expressions go easy in time of peace, but what will they be like in time of terror?

What classes of people will most tremble at judgment scenes?

Kings, princes, generals, rich, powerful, slaves, free men, etc. All will pray for rocks to hide them and caves to secure them from the view of the Throne-sitter! But there is no salvation in rocks nor in dens and caves in mountains. Consult Joel 2: 31; Isa. 34: 4; Hos. 10: 8; Mal. 3: 2.

Our Hope, a little magazine very faithful to holy principles, in its October number of 1915 says: "It is a common thing for men, who are prominent in the larger evangelical denominations, to deny Christ's virgin birth. The wicked denial out of the (devil)

is being taught in the seminaries and colleges. Not a few of the modern 'man made' preachers think it up-to-date to sneer at the Bible doctrine of the virgin birth. One of the leading preachers said: 'The doctrine of the virgin birth in these times is not essential to a true Christian life, for Christ transcended his birth, no matter in what manner he came into the world.' Another from the same class of people said: 'It matters not whether we believe that Christ had a virgin birth or not.' This is a bold thrust at the Deity of Christ."

How about the church members or professors in multitude?

Says *Our Hope:* "And these denials are not confined to the big cities, where man-pleasures satisfy the tastes of ungodly, dancing, card-playing church membership," who have the itching ears.

Abusing the Bible.

In what way is the Bible disparaged?

By writing articles and by lecturing and by preaching that the Bible is *not* inspired nor breathed out from God.

Again, it is abused, made of none effect in human hearts, by obscuring some of the facts, by making *mysteries* where there are none, or by making *excuses* for not obeying some clear commands and duties, both personal and congregational.

Are there any scriptures expressing what will be done to damage the truth in the minds of people?

Yes; one need only read 1 Tim. 4: 1-3, 2 Cor. 11: 13-15, 2 Peter 2: 1-3, and 2 Tim. 4: 3, 4.

What is the cure to save sinners and believers from such false teachers?

You will find the remedy in 2 Tim. 4: 1, 2, 5.

The chief attacks on the Scriptures are upon the inspiration of the Word of God, against the virgin birth of Christ, against his atonement, and his reign upon the earth.

Making God's Truth of None Effect.

A preacher recently said, " The Bible is nothing but literature and should be studied as such." And here come these little fellows out of the Union Theological Seminary and other colleges and universities and say, " In the light of modern research it is impossible to believe any longer in the miracles of the Bible and in the virgin birth."

Does God abandon those who abandon his truth?

Listen: " He that rejecteth me, and receiveth not my words, hath one that judgeth him " (John 12: 48; 1 Thess. 4: 8). The Jews rejected Christ; where are they as a nation now? Out of national existence, scattered and peeled until the day of ingathering.

What does the sixth seal disclose?

Jesus said something about this in Matt. 24, when asked a threefold question:

1. " When shall these things be? "
2. " What shall be the sign of thy coming? "
3. " When shall be the end of the world " or age?

To the first read Luke 21: 20-24, which was fulfilled in the destruction of Jerusalem by Titus, the Roman general, in A. D. 70. This destruction is a

type of a worldwide tribulation, in which wars, famines, pestilences, persecutions will abound, with international differences.

2. The sign of his coming can be found in Joel 2: 30, 31.

3. The end of the age will come when "this gospel of the kingdom shall be preached in all the world for witness unto all nations." It does not read that all people in all nations, or even that all nations, will receive, believe, and obey the gospel of God's power unto salvation.

What, then, must the church do with the Gospel?

The church must preach it to all nations for a witness.

What are the details of the tribulation period ending in the battle of Rev. 19: 19-21?

The details are found in Matt. 24: 15-28 and Rev. 6 to 20 and other related scriptures. Here are a few of the details: (1) The holy place (Matt. 24: 15). (2) Necessary cautions (vs. 16-20). (3) Intensified tribulations, especially toward the Jews in their own land (vs. 21-26). (4) The troubles upon the Gentile world-powers (vs. 27-28). (5) Jesus' glorious appearing visible to all nations and the coming together of the house of Israel to become the greatest of all nations (Ezek. 37). (6) The absence of fruitage among the Jews except in the remnant. (7) Warnings to careless professing Christians (vs. 34-51).

For further teaching carefully study Daniel, chapters 2, 7, 9, and Rev. 13.

What about the Jewish remnant during the tribulation period?

During the awful troubles of the seven seals, seven trumpets and seven bowls, a remnant of Israel will believe Jesus and witness for him. While some will be martyrs others will go through the period to begin Israel anew (Rev. 7: 3-8, and Zech. 12: 6 to 13: 9).

Will the heavens disappear as if rolled up?

They will; not only will the earth be undergoing catastrophes, but the very regions around the earth will be affected and witness of a tremendous change coming.

Will literal mountains move out of their accustomed places?

They will; they have so moved and are even now so moving.

Will the kings of the earth, princes, rich men and others be affected?

If the earth and heavens are in commotion will not men be?

How natural, that in the midst of world-wide catastrophes the scared people should seek rocks, caves, and mountains to hide themselves from the Throne-sitter!

STUDY EIGHTEEN

Opposing Their Return.

What about Jesus' return to reign upon this earth?

When the seventieth week, or the last seven years of the age begins, the church having gone out of the

earth, the first seal begins its work over the earth. By that time the man of sin will have received great power from the beast out of the earth and the one out of the sea. The Jews will have gathered into Abraham's land from the Mediterranean Sea to the Euphrates River, under the protection of one or more European powers, and shall become very wealthy and prosperous in commerce and agriculture. The railroads are now built through that land. All things will terminate into one-man power, the Antichrist. Oppression of the Jews will come like a whirlwind, and for seven years they will undergo fearful tribulation, especially the last three and a half years. More or less tribulation will spread over the earth, but the Jews will get the severest. Their cup will be filled with miseries. The disquieting of Psa. 2: 5 and Jer. 30: 67, and other Hebrew predictions will run into consummation. No other people were so highly blessed: no other people will suffer more. At the end of that fearful persecution the kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed (Christ) saying, "Let us break their bands asunder, and cast away their cords from us." This terminates in Armageddon, near Jerusalem.

Was not the prediction in Luke 21: 20-24 fulfilled by the Roman general Titus in A. D. 70?

It was filled up, but it became a type of a more extended one, as described by Matt. 24: 20-22.

When will Matt. 24: 20-22 come to pass?

"The ninth chapter of Daniel contains a prediction that seventy periods of time called 'weeks' must

elapse after the king of Babylon gives commandment to rebuild Jerusalem (the Jews, remember, were then in captivity under Babylon), before the final establishment of Israel under the holy anointed One. Then follows the announcement that after sixty-nine 'weeks' Messiah shall be cut off. Now from the date of the commandment to rebuild Jerusalem to the crucifixion was exactly sixty-nine weeks *of years.* Each of the sixty-nine 'weeks' up to the crucifixion was seven years long.

"Here, then, are sixty-nine weeks fulfilled and another week cut off—left in the air, as it were. Now there is a great principle concerning prophetic chronology. God never reckons time with the Jews when they are out of their own land. Then there is always an interlude. With Israel out of the land, God's Jewish clock stops. It begins again when Israel is back where Israel ought to be. Now, at the end of the sixty-ninth week, Messiah was cut off and the destruction of Jerusalem and the deportation of the Jews followed. Just then, between the sixty-ninth and seventieth weeks of Daniel, comes in this age—the church period.

"There are scriptures after scriptures to which I might refer you which show that this whole church period is a parenthesis, as it were.

"In God's purpose always, but hidden, as Paul tells us, from the prophets of old time. There is a very notable illustration of that in Isaiah. It is the passage from which our Lord quoted in the synagogue at Nazareth, Isaiah 61: 1.

The Spirit of the Lord God is upon me because he hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound.

"You will remember how our Lord at the beginning of his ministry quoted this very passage (Luke 4: 16-21), and went on to proclaim the 'acceptable year of the Lord.' There he closed the book and sat down and began to say, 'This day is this scripture fulfilled in your midst.' Did you ever notice where he closed the book? He closed the book at a comma. The whole church period comes in right where that little comma is—between 'the acceptable year of the Lord,' and 'the day of vengeance of God' —between the cutting off of Messiah at the end of the sixty-ninth week of Daniel and the taking up of Israel again, when 'the day of vengeance'—the great tribulation—begins.

"When the church period has been finished and God, according to the passages I have read, begins again to deal with Israel, namely at the beginning of the great tribulation, then the clock of prophecy begins to run again and the seventieth week has its fulfillment. The sixty-nine weeks were weeks of years. We are sure then that the seventieth week will be a week of years. We want to remember, though, that it is shortened somewhat—it will not be a full week. Our Lord says: 'Except those days should be shortened, no flesh should be saved.' Not 'no soul' should be saved; it is not a question of soul-saving. It is shortened because there will then be in the world those whom he calls the 'elect,' Israel be-

loved for the fathers' sakes."—*Addresses on Prophecy.*

Was not the prediction in Luke 21: 20-24 fulfilled by the Roman General Titus in A. D. 70?

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Trinity in Unity.

What more can be said about types and symbols?

The tabernacle in the wilderness, picture of the church passing through this sinful world under trials and sufferings, was succeeded by a most dazzling and beautiful temple in Jerusalem. Was not that temple a type of the New Jerusalem which is described in Revelation 22? Nearly all the heavenlies move in trinities, and the natural world is one great bundle of trinities, all in harmony with the Father, Son and Holy Spirit—three Ones, working toward one purpose, one consummation in the spirit realm.

Prior Events.

Please give the order of events as they will occur just before Christ returns to reign upon the earth.

The Scriptures reckon a period that is very little regarded by that class who teach that man can make the earth ready for Christ to come and take their products out into a happy place. "The great body of Christianity believes that Jesus is the Christ, the Son of the living God, but they have turned aside the greater part of God's resources, to attempt to reform the world, to educate the world, and to anticipate the next dispensation in which those things

belong, and to do now the work that is distinctly set apart for restored and converted Israel."

Can not the church do in this age what God said of the next age?

It can not be done. Man can not forestall God's movements nor change his plans.

What is the first thing that Jesus as King of kings will do?

Listen: "For we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [or have no advantage over] them that are asleep. For, with a loud summons, with the shout of an archangel, and with the trumpet-call of God, the Lord himself will come down from heaven. Then, first, those who died in union with Christ will rise; and afterwards we who shall still be living shall be caught up in the clouds, in company with them, to meet the Lord in the air, and so shall be with him always" (1 Thess. 4: 15-17). Not always at one place, but *with* Jesus.

Truly it gives great joy to "Comfort one another, therefore, with these words."

The first movement then will be to take the church saints out of the earth to meet the Lord in the air, or first heaven.

What begins on earth next?

Pray, too, that your flight may not occur in winter time, or on a Sabbath; for that *will be* a time of great *distress, the like of which has not occurred from the beginning of the world down to the present time*—no, nor ever will again. And had not those days been

curtailed there would have been no escape for a single person; but for the sake of "God's people" they will be curtailed (Matt. 24: 20-22).

STUDY NINETEEN

The Remnant Chapter.—VII

This chapter begins with a very important preliminary, a fine teaching thrown in between the sixth and seventh seals. A new order or a new administration is about to open up.

What do the restrained winds signify?

"Wind" here means that since Israel is to be gathered from all parts of the earth, not one being left (Ezek. (37 and 39: 25-28) there will be opposing forces from the four directions, east, west, north, south, all Gentile people; they will be restrained, so that 144,000 Israelites can be sealed to begin a national existence.

What is the mission of the other angel?

To cause the four restraining angels to wait in their mission until the 144,000 Israelites are sealed, finished, secured, and marked so as fully to identify them. This angel gave orders to the four not to hurt the earth nor the sea (a religious-political combination organized to prevent Israel's union) until God's agents "have secured this remnant." A new Israel is to be *created,* hence four angels.

What is meant by sealing servants in forehead?

God marks his servants by their profession. It embraces confession, birth, and obedience (Matt. 10:

32; Luke 12: 8; 1 John 4: 15). Here we see the doctrine of faith and confession, etc., prominently mentioned in Revelation, like many other outworking practices required in this age of making *ready* to reign with Christ.

What vast throng did John see?

A throng so vast that no man could number it.

Where did the vast multitude come from?

From all nations, kindreds, people and tongues—all before the throne. All ready for homage to the Throne-sitter.

With what were they clothed?

"With white robes." This again connects with the "nonconformity to the world" in our present age (Rom. 12: 1, 2). It is the doctrine of transformation and unity recognized in heaven. White clothing stands for Christ's righteousness even in heaven (Rev. 19: 8).

Who are the "palm-bearers"?

They are tribulation saints—people who have been killed during the great persecution from the devil in the man of sin, who operates to destroy during the last seven years of this age—the missing week of Daniel. See elsewhere in this volume for explanations of this week, or seven years yet to come. Observe the worshipers who are around the great throne.

When they worshiped they bowed before him on their faces in front of the throne, saying, "Amen. Blessing, praise, wisdom, thanksgiving, honor, might be ascribed to our God forever and ever. Amen."

Here is perfect worship in seven parts, suggesting the best and highest of all devotion.

Why use the word "Amen" before and after the praise?

It indicates a double assent to what belonged to God. "So be it" first and "So be it" last—evermore "So be it."

"What are these which are arrayed in white robes? And whence came they?"

"They came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb" (verse 14). They are tribulation saints. This time and people involved are announced from Psa. 11-18. Compare the foursquare people of verse 9 with the foursquare Jerusalem of chapter 21.

Affected Israel.

Who shall be affected by that "great tribulation"?

It is "the time of Jacob's trouble" (Jer. 30: 7), and Jerusalem will be the center of awful disasters, but lastly the whole earth will be affected because the time will be just prior to Jesus' arrival. The man of sin will persecute the Jews fearfully.

If the Jews return to Palestine, as seems now near at hand, will they be placed under the protection of some nation or nations?

Very likely. And as the Antichrist gains power and assumes rulership over mankind, he will gladly make a league with the Jews for, as now, they will have the money; but in the last seven years Antichrist will break his covenant with them and turn

persecutor, as Antiochus Epiphanes, Antichrist's prototype, did in B. C. 170.

What will the elements be so as to distinguish Antichrist?

First. The beast out of "the sea" in great cruelty (Rev. 13: 1).

Second. The intense activity of Satan, being very wrathful, seeing that his power is decreasing.

Third. The intensity and great activity of demons. They then know their time has come to receive torment (Matt. 8: 29; Rev. 9: 2, 11).

Fourth. The time of trumpet and bowl judgments over all the earth (Rev. 8, 9, 16).

At this time the church saints will be in the sky (1 Thess. 4: 13-17).

Palmbearers.

Are the white-robed palm-bearers exalted to a very great position?

Evidently they are: for they are "before the throne of God, and serve him day and night" (verse 15). Being before the throne they are yet to take their place as servants, not crowned ones as king-priests (verse 15).

What other graces are promised these?

All pains, all tears are taken from them. God is their Sustenance and Preserver through the Lamb.

STUDY TWENTY

Trumpets and Bowls Chapters Combined.—VIII, IX, XVI

Trumpets and Bowls Connected.

The eighth and ninth chapters are now to be studied with the sixteenth chapter. The trumpets make announcements of judgments, and the bowls pour out the activities of things heralded. It will be observed that whatever the trumpets declare as being affected, the outpouring bowls fill up the measure. If the trumpet speaks of the sea, then the bowl moves to the sea and operates on that body. If the trumpet speaks of the air, then the bowl operates upon and affects the air. In this way each trumpet, as used in the Old Testament, finds its place in the New and the bowls, having contents to empty, conform to what the trumpets announce.

Contents of chapter eight—silence (verse 1). Connection with high priesthood as taught in Heb. 8: 2 to Heb. 10: 25. Trumpets preparing to sound (2-6). First trumpet (7). Second trumpet (8-9). Third trumpet (10-11). Fourth trumpet (12-13). Three woes announced.

Is there any indication of an increase of intensity of judgment as the trumpets and bowls proceed in their onward judgments?

Intensity increases. All nature as well as heavenly luminaries are affected. Consequences of SIN are far-reaching indeed.

In the first four announcements and the first four bowl judgments nature only is affected. In the fifth and sixth man is affected, while in the seventh and last "the kingdom of the world," heaven and the temple are involved.

What is the result of a careful study of the Old Testament?

The study of the Old Testament teaches us the Scripture number system of the spiritualities—of good things to come. All those were thrown out to mankind to win man to God. How much more forceful to this age!

Can one see the hallowed order in Jehovah's on-working to completions by this number system?

Yes; by getting the key in the Old Testament to go through an open door. The workings, finishing, conclusions and completions are perfectly clear. If you would have perfect joys go study this number system in Deity. Even in Eph. 1-3 to 3: 21 you will find that the wonderful position of the believer is fixed in a sevenfold way.

What does the other angel do before the seven begin their announcements over the earth?

"He came and stood reverently at the altar with a golden censer in his hand."

Why a golden censer?

Because in the approach to Jehovah to worship, something precedes and connects the golden censer and prayer. Gold stands for Deity, strength, durability, worth. In the Gospel gold is a type of redeeming mercy and spirituality (Rev. 3: 18), en-

durance against fiery trials (1 Cor. 3: 12); borrowed by Satan (Rev. 17: 4 and 18: 16).

Of what was God's incense made?

Of "sweet spices, stacte, onyche, galbanum of like weight with pure frankincense. It was tempered together pure and holy." So should our prayers be. It was not allowed to be used on flesh for curing sores. It was "an holy ointment." So should be believers' prayers. Holy incense was burnt on a holy altar with holy fire. Precious prayers will go to Jesus, who is our Holy Altar. Possibly incense also sweetened the temple where so much blood was shed.

Why should incense be connected with saintly prayers?

Saintly prayers are as incense before God. They are quite fragrant and propitious, as was incense under the Law.

Why did the angel throw the incense and prayers out of the censer upon the earth?

Judgments Jarring.

The effects show why! Thereby peals of thunder, cry-voices, flashes of lightning: earthquakes respond, indicating that new judgments were pending. Saints judge themselves in this life by the Word (1 Cor. 11: 31, 32). Saints are to judge or rule the world and angels (1 Cor. 6: 2, 3).

What are trumpets for?

To make announcements of events near at hand. The age or dispensation is about to close. It is the changing of a people who long centuries have been

aided by Jehovah—a people or nation to whom he gave gracious truths and powers to make mighty joys, but they perverted his truth, listened to God's adversary, and went the way Cain went. Is not all this an awful insult to the Creator, the Provider, the Sustainer?

What are the announcements of the end?

The announcements of coming events are by trumpets, because trumpets have always stood for loud proclamations—sounds that reach in the far distance. Jesus foresaw conditions that would be at his coming reign. Hear him: "For just as in the days of Noah, so will it be at the coming of the Son of Man. In those days before the flood they went on [mark the expression they WENT ON] eating and drinking and marrying and being married, up to the day which Noah entered the ark, taking no notice till the flood came and swept them one and all away"; and to impress it more and more forcefully upon us and them to whom he was speaking, he said: "So shall it be at the coming of the Son of Man" (Matt. 24: 37-39). Did Jesus know? Does this look like a regenerated humanity, a people ready to turn over to a King-judge, a King-priest to rule the whole world in righteousness? Did he ever promise that the whole world would be ready at his coming? Why then is this taught? Because man wants his way! And God can not give man his way; for God, who KNOWS, has said of man's unregenerate condition, "The heart is deceitful above all things and desperately wicked; who can know it" (Jer. 17: 9)? And it is well known that the majority of mankind refuses God's

regeneration—men preferring to hold up their own made reformation.

Corrupting Tricks.

"Satan disguises himself as an angel of light" (2 Cor. 11: 14). The Holy Spirit forewarned the age: "For at the coming of the Lord there will be great activity on the part of Satan, in the shape of all kinds of deceptive miracles, signs and marvels, as well as of wicked attempts to delude [or mislead by a trick], to the ruin of those who are on their way to destruction, because they have never received and loved the truth to their own salvation" (2 Thess. 2: 9, 10).

STUDY TWENTY-ONE

Announcements and Actions.

In order that the student may the more readily understand the movements of the trumpets and bowls they will be associated in this study.

First Trumpet.—The first blew; and there came hail and fire mixed with blood, and it fell upon the earth. A third part of the earth was burnt up, and a third of the trees, and every blade of grass (8: 7).

The First Bowl Emptied.—The first angel went and emptied his bowl upon the earth (political powers): and it turned to loathsome and painful sores upon all those who bore the brand of the beast and who worshiped its image (16: 2).

The first trumpet announced the coming hail and fire mingled with blood to affect the third part of the trees and all grass on the earth.

The outpouring of the *first bowl* affected the image-worshipers with painful sores. In both instances the earth is affected by severe judgments.

What is meant by the "brand of the beast"?

A stamp on a coin indicates its value or ownership. God stamped his displeasure on the human race by "the confusion of tongues." This mark of confusion of faiths is almost universal. "Mark" means a false profession.

Is beast a central figure of all evil in human hearts?

It is never a sign of evil in Israel, but among Gentiles, beast stands for that wicked one of 2 Thess. 2: 7-9. He will begin actively in everyone who has been, is, or will be against Christ, to tyrannize, to oppress, to destroy under him who said long ago in his heart: "I will ascend into heaven: I will exalt my throne above the stars of God: I will sit upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the Most High" (Isa. 14: 12-13). This was Lucifer in his heart.

Mountain Falls into the Sea.

What did the second trumpet announce?

A great mountain, all on fire, was hurled into the sea.

What was the result?

A third part of the sea became blood, and a third part of all created things that were in the sea—that is, all living things—dies, and a third of the ships are destroyed (8: 9).

In this case the sea was affected.

What next comes by pouring out the second bowl?

The *second bowl* angel poured out the contents into the sea, and it turned to blood like the blood of a corpse (dissipated) and every living thing dies—everything in the sea. In this case, as trumpet, sea things were affected. Blood and death are the characteristics of this trumpet and bowl movement.

What do sea and mountains stand for symbolically?

" Mountain " stands for high ruler, king or emperor, monarchy, kingdom, republic. Isa. 11 : 9: " They shall not hurt nor destroy in all my holy mountain " —in kingdom of Israel. " Sea " represents great multitudes of people. But a real mountain will fall into the sea, and waters and earth will be affected unfavorably in judgments.

Star-like Torch.

What does the third angel proclaim?

He announced a falling star, a great star, and when it fell upon rivers and springs they became like wormwood in bitterness. The smaller streams were affected like the larger bodies of water. Here you observe the pale horse and his rider Death is still going over the earth.

Do any movements come pouring in out of the third bowl?

Yes; the rivers and springs were also injured by this bowl contents. Blood was the agent to injure.

Confer with Psa. 78: 44 and Ex. 7: 20. These were typical of this larger one in Revelation.

What is taught in 16: 5-7?

In the midst of judgment workings an angel of the waters cried: "Thou art just, thou who art and who wast," the Holy One in inflicting this judgment.

Why does this angel of waters thus justify the Holy One?

Because the ones who are getting this affliction "shed the blood of Christ's people and of the prophets," so God gives them back some blood to drink. This is, in principle, men reaping what they have sown.

What was the altar response?

"O Lord, our God, the Almighty, true and just are thy judgments." This was a celestial witness.

STUDY TWENTY-TWO

Blasted Luminaries.

"The fourth angel blew; and a third of the sun and a third of the moon and a third of the stars were blasted, so that the third of them was eclipsed, and the third part of the day there was no light, and at night it was the same" (8: 12).

What is the Harmony between this trumpet and the fourth bowl?

"The fourth angel empties his bowl upon the sun; and it was permitted to scorch men with fire" (16: 8). There is perfect agreement.

What effect did this scorching have upon the men?

"They maligned the name of God who controlled these curses, but they did not repent and give him praise."

Under the most favorable conditions, in peace, in distress, and under all conditions men have maligned God; now they have come to the full and meet judgment.

In these workings the "sun" was affected so as to unite in judgment. The heavenly birds are called in to bring a deep consciousness of the wicked.

The First Woe Declared.

What message does the flying eagle thrust in between the first four trumpets and the last three?

This eagle-angel brings to the people of the earth the announcement of the first "woe" in a threefold force. "There will be WOE, WOE, WOE for all who live on the earth, at the blast of the trumpets of the three other angels who are about to blow."

Why are the "woes" intensified by two being added to ONE?

Because the wickedness is intensifying!

Will the other three trumpets announce more severe judgments on the way?

Thus says the "angel flying through the midst of heaven" (8: 13).

Three woes or intense miseries are announced.

It summons the most awful demonstrations of sin yet uncovered.

Apollyon Chapter.—IX

Lucifer an Outcast.

This chapter contains the fifth and sixth trumpets. Between the first and twelfth verses the first woe works. It is awful in its ravages!

"The *fifth* angel blew; and I saw a star had fallen upon the earth from the heavens, and to him was given the key to the pit" (9: 1).

Who is this star from heaven?

John does not say he saw this star fall, but names him as a star "had fallen" upon the earth. Things are ascribed to him; so he is not a meteor, not a literal star, but like his crowd, the fallen stars sang together (Job 38: 4-7). Then they sinned (2 Peter 2: 4; Eph. 6: 6; Col. 2: 15). One was their chief—the "old dragon, Satan, Devil, serpent (Rev. 12: 9). Once he was Lucifer, "Light-bearer." But he willed to go wrong (Isa. 14: 12, 13). He made five wills and got away from God as many others have by WILL.

What will he do to the abyss?

He will open his abyss where demons or angels are. He will let them loose and send them forth with awful woes or hurts.

What does the fifth bowl portray?

First woe begins.

Beast.

Then the *fifth* angel emptied his bowl upon the throne.

Satan Tested.

What occurred when fifth bowl was emptied?

"Darkness fell upon Satan's kingdom." The fifth trumpet had announced the star's arrival. The bowl meets him and puts judgment of darkness upon Satan's kingdom.

What effect did darkness have upon wicked people?

"Men gnawed their tongues for pain because of their sores" (16: 10, 11). There is no penitence.

What does the trumpet further announce?

"Smoke came out of the pit like a great furnace." This agrees with the darkness of 16: 10. Smoke blinds the eyes; Satan is a complete blinder. His smoke does it; it darkens counsel.

What came out of the smoke?

Locusts will receive power same as scorpions.

Why not injure the grass or any plant or any tree?

Because they are only able to injure people.

Are the demons thus let loose able to hurt God's people?

No; those who are sealed by the Lord can not be hurt.

The unsealed ones, however, are injured.

How long will Satan injure his own?

In his fearful wrath he will sting men five months, 150 days.

Will men try to die?

They will, but can not die.

What will be the shape of the locusts?

They are great imitators or borrowers, like men, who are unwilling to learn from God's Book their duties and joys, but lean upon preachers who pervert truth. Satan's demons have men's faces, hair like women, teeth like lions, locusts' bodies, tails like scorpions.

Counterfeits.

Whom does Satan imitate here?

He imitates intelligence, stigmatizes woman's long hair, which is her glory, wears brass crowns, polished to look like gold, and arm themselves with breastplates; thus play soldier, go like aircraft, with wings galloping off to battle. "Their stings are in their tails"—tails stand for lies (Isa. 9: 15)—like a retreating army, do lots of damage in the rear. Subtile, acute, penetrating like their master, Satan, they go out to intensify those already under Satan's dominion. The time is short, so Satan hurries them on to arouse the wrath of all such as might repent. God again spares two-thirds of the men. "His mercy endureth forever."

Who is their king?

Abaddon or Apollyon (the destroyer).

"Two more *woes* are yet to come." Sin produces misery.

More Degradation.

Does not the Holy Spirit predict that toward the end of the age "evil men shall wax worse and worse, deceiving and being deceived"?

He does (2 Tim. 3: 13). Even bad men say, "His-

tory repeats itself." God repeats for delivery; and here the Spirit speaks of an awful repetition. He tells of the end being like the end of the second age and of Lot, Sodom and Gomorrah—horrible conditions! But men will not repent, even if conscious of what is on the way.

STUDY TWENTY-THREE

Unchaining Anarchy.

What was the meaning of the sixth trumpet; what did it announce?

The *sixth* angel spake "from the corners of the golden [royal] altar." He spake from a high and holy position. And this is what he spake: "Set free the four angels that are in chains at the great river Euphrates."

Were they freed?

Then the four angels that were held in readiness for that hour and day and month and year were set free to destroy mankind. This brings man very close to Armageddon, close to the great army of the East that will gather to go up to Jerusalem to take a spoil, to capture all Israel.

And what shall be the number of the army?

Two hundred millions. The present European army is a type of Armageddon.

"Fire Breastplates."

What were their appearances?

Something like these is now being used in the European war. Bombs with fire and gas are hurled

at each other. Our own government, boastful peace people, are treating with the leading electricians to invent electrical apparatus to help destroy men in war. The instruments of war will greatly increase in destructiveness as the end approaches. Explosive material, heat, electricity, gas, any deadly substance will be certain to be brought into use when Satan lets loose the underworld spirits.

What does the Spirit say about destructive means?

"Through these three curses"—fire, smoke, sulphur—a third of mankind dies. Why? Because the fire, the smoke, and the sulphur issued from their mouths and in their tails (lies) were stings (9: 18). They will war from both their fronts and rears; truth and lies will mingle.

Sin Hardens.

Does this awful carnage cause the ungodly to repent?

They will not abandon "the worship of evil spirits, and of idols made of gold or silver or brass or stone or wood, which can neither see, hear, or walk." Neither "did they repent of their murders, their sorceries" (black magic), wizardries, "their licentiousness, or their thefts" (9: 21).

What is the bowl testimony (16: 12-14)?

"Then the *sixth* angel emptied his bowl upon the great river Euphrates; and the water in the river dried up, so that the road for the kings of the east might be made ready."

Why are angels associated with this great river?

It is by these waters that many great nations have

come and gone in past dispensations; it is by these waters that the image seen by Nebuchadnezzar arose and was symbolic of national characteristics to the end of human kingdoms; it was by these waters wars arose and spread over the earth; it was by these waters that the earth was divided, one part Gentile and the other Israel, who are like a little rill running through the earth to keep God's claims alive; it was by these great waters that coming potencies from on high will again take root, prosper and reach perfection, all things reaching their normal conditions. Abraham's possessions join these waters on the east.

Organized Evil.

What mighty dynasty arose along the Euphrates?

As a great national type, Mohammedanism arose in the Euphrates region and spread out over much of the earth; and its antitype the world-wide army will come to the same region to war against God and there be destroyed (Rev. 19: 9).

Which Way.

Is the world of mankind getting better?

Some better in transportation, better in constructions, better in quick communication, better in philanthropies, better in agriculture, but who dares to strike against truth by saying "getting better in holiness, better in Christ's righteousness, better in national peace, better in socialities, better in obedience to the commandments of Jesus and the Holy Spirit"? No, not all!

Froglike Spirits.

What constitute the "three unclean spirits like frogs"?

Well, since they come out of the mouth of the Dragon, the Beast and the False Prophet, they surely are unclean!! With evil spirits, enchantments, wizardry, necromancies, witchery, black magic, soothsaying, divinations, spiritualisms, murders, drunkenness, lying, fraudulences, adulteries, and the hosts of sins unjudged, all marshaled by Satan for one desperate onslaught upon the human family remaining upon the earth, what may be expected from their combined attack upon the remainder of the human family? What kind of civilization will it then be called? Three unclean spirits! Ahab was the type of the coming day! A lying prophet went to him and persuaded him to do great evils! Spirits working miracles! God will be very busy and of course Satan will too. Satan's miracles will be supernatural, like God's. Satan will try to offset every miracle of God by producing similar miracles, "and no marvel"—"Even Satan disguises himself as an angel of light." It is not surprising, therefore, if his servants also disguise themselves as servants of righteousness" (2 Cor. 11: 14-15).

Unrighteousness Desperate.

Such spirits in disobedient men will try to overturn all righteousness of Christ. Do they not try to abolish God from their minds—even try to compel the Bible to stay out of the public schools, thus dishonoring God? They are willing to be counted "gods,"

but refuse the one true God who created the heavens and the earth and all in them. Of his substance they partake in abundance, but as to their services they are scant.

The Delay of Blessings.

Why are blessings so long delayed?

Blessings are sometimes slower in coming because administrations must come into their places first.

Are martyred sons and daughters of God types of any people?

They are. When the day or time of judgment arrives many will lose their lives because they refuse to join in the revelry and hatred of the age. Former believers became martyrs because they were hated by such as were not in Christ. All martyred ones in the past are types of the last martyred people to whom God will say: "Happy are those who are on the watch and keep their clothing under their eye, that they will have to walk unclothed and let men see their nakedness" (Rev. 16: 15).

Where will the kings gather their armies to war against God?

"Then their spirits collected their kings at the place called Har-ma-ged-don." There Satan will make his last effort to overcome Christ and his hosts. This region includes the mountain and valley of Megiddo, or the valley of Jezreel. The first attack of Satan upon Jerusalem will be east and south toward Moab, but being shut off, he will swing his forces around to the north and strike from Megiddo.

The word "Jezreel" means to "cut off or slay." What was formerly known as Megiddo is now called Lejjun.

The study of the following named scriptures concerning Megiddo will prove interesting and may give you some clue why Satan will collect his forces at this point for his last great struggle with Christ for world-wide supremacy at the close of the seventh age: Joshua 11: 17; Judges 1: 27, and 5: 19; 1 Kings 4: 12; 2 Kings 9: 27 and 23: 29-33; 2 Chron. 35: 22.

STUDY TWENTY-FOUR

The Cloud-Clothed Angel Chapter.—X

A Mighty Angel.

With what does this chapter begin?

It begins with another "mighty angel" coming down to earth clothed with a cloud, a "rainbow on his head," having a shining face, and feet like pillars of brass. This is a description similar to one in the first chapter.

From verse 1 to verse 14 in chapter 11 is a great parenthesis, because in chapter 11 and verse 15 the seventh trumpet and seventh bowl begin.

What is taught between the sixth and seventh trumpets?

The mighty angel's mission; the little book eaten; times of the Gentiles; prophecy of two witnesses; and the second woe.

Mighty Mightiness.

Who is the Mighty Angel?

It is none other than Christ himself, coming to give movement to increased judgment forces. He is the "Strong One," "the Mighty One"; The El-shad-dai of the Old Testament. Mighty One is a titled office!

Cloud-clothed indicates majesty, royalty in its best; rainbow shows his peaceful purposes; a sunshine countenance signifies brilliancies; his feet like brass presents his power of judgment.

What kind of a book did he hold in his hand?

It is called "a little book." With this book in hand he claimed his right to the sea and to the land. Had he not bought them? It likely was the same book that he unsealed in chapter 6.

Why did he cry with a loud voice?

He made known his right to the whole earth so that all might know his claims.

Seven Thunders.

What was the response to the mighty voice?

Seven mighty thunders responded. Evidently they were responses of approbation. They were so great and so significant that John was forbidden to write their meaning and purposes. No one knows the why of the thunders. God sealed them; closed them from man. When God closes things, man wants them open; when God opens things, then man wants them otherwise. Man is a stubborn creature.

However, this much may be inferred: the seven responses from heaven in thunder sounds indicate

approbation of Christ's claims to sea and earth, his purchased possessions (Eph. 1: 14; Rom. 8: 19).

Were other visions ordered "shut up"?

Daniel (8: 26) was ordered to shut up the vision because it was "for many days." Daniel saw and understood many things given him by Jehovah. He was told of the seven desolations.

(1) Of the sanctuary (Dan. 8: 13).

(2) Of the sanctuary (9: 17).

(3) Of the land (9: 18).

(4) Of the sanctuary (9: 26). Fulfilled A. D. 70.

(5, 6, 7) Of the sanctuary, by the Beast (Dan. 9: 27; 11: 31; 12: 11; Matt. 24: 15; Mark 13: 14; 2 Thess. 2: 3, 8-12; Rev. 13: 24; 16: 14).

Man could not be trusted with some of God's things, so he sealed them until man would make himself worthy to know them.

How did the Mighty Angel announce the closing of time?

By a most solemn oath (Heb. 6: 13-20).

When will the secret purposes of God be made known?

"When the seventh angel shall be ready to blow his blast."

What is the mystery of God that shall be finished when the seventh angel shall announce the consummations of the seventh bowl of 16: 17?

The Mystery of God Finished.

A mystery is "a secret, something hid, or a thing utterly unknown to man." Evidence shows that

what is "a mystery" is known to be mysterious. "The mystery of God" here named is now no mystery, because through Christ as the Divine Medium to bring away the mystery and show us the reality, and making Paul the messenger of meaning as to the creation of the church for this age.

Taking On.

First, the Word incarnated or taking on flesh was uncovered.

Second, his power to take on or take in him all the fulness of the Godhead, so that he became the embodiment of all knowledge and every divine principle of salvation. He broke down the middle wall between Jew and Gentile, and gave Israel hope of becoming all that was promised Abraham. He became the Head of the church, his body designed as his bride. This mystery has been cleared away by Christ and the apostles in their Holy Ghosted powers.

Christ lacks no power to make all things new where once all things were old and wasting. He not only claimed the earth and sea, but having redeemed them they are his. Officially he claims them, and at the next coming he will possess them with his bride (Matt. 5: 5).

Note.—Observe the words "should be finished" in 10: 7, and compare with 15: 1 and 16: 17. The key to what is yet unfulfilled is "should be fulfilled."

STUDY TWENTY-FIVE

The Little Book Eaten (10: 8-11).

Did John hear a voice from heaven?

He heard Jesus' voice and obeyed just as he did when Jesus was on the earth giving him commands and directions. An obedient disciple on earth is quite sure to be obedient in heaven.

What was the Lord's purpose in having John to eat the little book?

It was a real book, for what has symbol to do with sweetness and bitterness? John did as commanded and ascertained results. The promises of God are sweet or felicitous to the mouth and his judgments are bitter to the inward parts. Of course no discipline is pleasant at the time; on the contrary, it is painful. But afterwards it produces, as its fruit, a righteous life that brings peace to those who have been trained under it. Eating or exercising is necessary to true enjoyment (John 6: 54).

To the regenerated man all of God's promises are "sweet"; and as John was in heaven when he was to eat the little book, and being a type of the church in her rapture, she will gladly live on the promises of the Lamb (2 Peter 1: 3-4).

Why is the same book bitter to the stomach?

Because the afflictions thus affect one. At the first passover in Egypt, bitter herbs were eaten, expressive of severe afflictions in the wilderness journey. Read Jer. 9: 15 for wormwood for food.

Is there a type anywhere partially fulfilled?

Rev. 8: 11 was partially filled up in the dispersion of the Jews over the earth, where they still are. This judgment of scattering has been very bitter to them. The Word of God did it (Matt. 23: 38). All afflictions are bitter to saints and are to be borne with patience and meekness, as are sweet things.

Why did the angel tell John that he must prophesy again?

Because God has set him apart to witness for him once more over the earth. He did it as an apostle; he did it as the writer of Revelation, and he must come again during the great tribulation period to witness the third time. This threefold witnessing is a deservedly high calling, and John was worthy because he was faithful (Rev. 10: 11).

Is godly obedience always valuable?

Salvation is valuable to all obedient ones. On earth the saved ones recognize the truth that obedience is all-inclusive, so gathers in itself all of the purchased acts and all of the processes.

(1) Justification—standing right with God.

(2) Redemption—bought off or bought back to one's self.

(3) Propitiation—favorable satisfaction, or appeasement.

(4) Imputation—reckoning our trespasses to Christ.

The Two-Witness Chapter.—XI

"Times of the Gentiles."

What can be learned from Christ's words in Luke 21: 24?

Times of Gentiles and fullness of Gentiles are given elsewhere.

What are the distinctions between the "God of the earth" in verse 4 and "God of heaven" in verse 13?

It is the same God. In verse 4 God is standing in the attitude of bearing up his two earth witnesses, and in verse 13 he is in the attitude of receiving glory from seven thousand who came gloriously out of the second woe.

Measurements.

Why should John measure temple, altar, worshipers?

In Zechariah 2 a man with a measuring line measured Jerusalem before the Jews began to rebuild it. A new construction was in view, hence measurement; so in chapter 11 a new building is to be constructed, as a reed was given to John to measure the temple of God, the altar and the worshipers. The place of worship must be just right, the altar at which worship is offered must be perfect, and the worshipers must reach the requirements of a just God. God demands perfections.

Must disciples of Jesus be measured?

Yes; the standard is given in Matt. 5: 48. This

perfection lies in " full development and growth into maturity " of sainthood. God is perfect in kindness; so can a saint be.

The Altar of the saints is Jesus Christ, who is perfect. Saints must worship God in Spirit and in Truth.

John measured all those things because he was yet on earth as a witness for Jesus and knew what was needed for perfections among saints. He was familiar with the work of believers and their requirements.

STUDY TWENTY-SIX

Why should the court of the Gentiles be left out?

Because the worshipers are Israelites regathered and entering upon their prescribed worship as noted in Ezek. 40 to 48. It occurs during Israel's Kingdom-Age, beginning when Jesus comes on clouds and with great glory (Matt. 24: 30), David having been resurrected to be their Prince (Ezek. 37: 24).

During that thousand years the Gentiles can approach only God through the court of the new temple spoken of in Ezekiel's book.

Give something about the forty-two months.

The holy city will be under their heel forty-two months.

This will likely occur just before Christ's appearance to begin his reign; for, during the great tribulation, the Jews will have possession of Jerusalem, rebuild the temple of Ezekiel, and the Gentiles will greatly oppress them. They will be under the heel of Gentile dominion, as they have been since the reign

of Nebuchadnezzar. It is yet the "times of the Gentile" empire dominion (Zech. 14: 1-3).

The "Two Witnesses." Their period is three and one half years. They will be literal men—for how could two books be witnesses and be killed and be called "men"? These two men are represented by two olive trees and two lamps that stand before the Lord of the earth. They were, as all saved ones must be, submissive to Christ's power or will and obedient to his commands.

How are their injuries punished?

By fire coming down from heaven. The witnesses direct punishments upon their enemies. Governments do so now, and such punishments seem right to those who are protected (Rev. 11: 13).

What other power have they?

To cause the rains to cease during their prophesying (verse 6).

What else?

To turn streams of water into blood.

Anything else?

"To smite the earth with a curse."

Will there await them any vengeance?

"That wild beast of the pit," Satan himself, will "make war upon the two witnesses," conquer and kill them (Dan. 7: 3, 7, 8).

How long will the bodies of God's prophets lie in the public streets of mystical Sodom in Egyptian darkness?

Three and one half days (Isa. 1: 10).

How will their enemies receive the news?

With great joy. They "will rejoice over them. They will make merry, sending presents to one another."

Why is forty-two months named as the time?

Seis says: "When it is meant that we should take numbers and dates some other way than as read, he gives us intimation of it."

The ark was in the country of the Philistines seven months. And Jerusalem's last great trial is computed in months, as well as the term of the blasphemies of the beast. Further he says: "The number of the months is forty-two—six times the period that the ark was in captivity. Six is the number of evil, and seven of dispensational completion, and these two are two marked factors of forty-two."

Much has been speculated as to who shall be those two godly witnesses. Already John has been told he should again prophesy, witness before nations, peoples and languages. He is one of the two.

Who is the other one?

Possibly Enoch, on the other side of the flood, is the other witness. He was the seventh from Adam —God's consummation of a great type for an enlarged fulfillment.

Enoch is a type of whom?

Enoch, the seventh from Adam, was translated, not tasting death (Heb. 11: 5 and Gen. 5: 24). He thus became a type of the translated church, before the great storm of sin being judged sweeps over the earth. As Enoch escaped the judgment of the flood, so the

church will escape the judgment of the "great tribulation" (1 Thess. 4: 16).

Is forty and two months only three and one-half years?

Whenever a day stands for a year, the Lord gives some intimation of the figure. Troubles and afflictions are joined to this remarkable occurrence, hence it means just three and one-half years. The period of the flood was expressed in months, and they were literal months; the people were immersed in afflictions.

Ezek. 39: 12 is just seven months, no more. Rev. 9: 5 means just five months; there is misery connected with the five. First Sam. 6: 1 was seven literal months; the ark of the Lord was out of its place among curses.

Who brings life into the "two witnesses"?

God resuscitates them, and invites them to "Come up here." Up to heaven they will go in the presence of their enemies (Rev. 11).

Will there be a general rejoicing over their death?

Yes; even they will be so glad that they will make each other gifts, the public rejoicings, the hilarity, the jollity, the merriment will be national in character. Every saloon dive, every prostitute, every criminal, every false hope, every unsound faith, every excuser for truth, every infamous clique, every suppressor of moral right, every opposer of the Bible, every thief, every greedy growler, every pestilential fellow will rejoice in the death of God's witnesses. But soon thereafter men's hearts will fail for fear of coming events.

How do the resurrected witnesses go into heaven?

They ascend in a cloud with power from above; glory around them; earth is defeated again. It always goes down in contacts with heaven.

What ends at this time?

The second woe ends; with the ending comes a terrific earthquake, a tenth of Jerusalem falls, seven thousand men are slain.

What did the remnant of the Jews do? They were greatly affrighted! and this scare caused them to give God glory. It was the fright of penitence! This is always a good fright to get!

STUDY TWENTY-SEVEN

We are still in the seven trumpet—universal announcement for the seven bowl activities—judgments of sin. We are passing from the second parenthetical teaching or heavenly praise before a new administration. This joyous glory-praise is followed by the seventh trumpet which runs through 11: 15-19.

What did the seventh or consummating angel announce?

His announcement quickened felicitous heavenly voices into a widespread joy that "the kingdom of the world has become the kingdom of our Lord and of his Christ and he will reign forever." Obadiah predicted that "the kingdom shall be the Lord's."

Can the kingdom of the world, once organized by Satan for his use (Luke 4: 5-6), become Christ's without Satan being put into the pit?

By no means; for all things will be put under Jesus' power (1 Cor. 15: 27).

Will Jesus reign on the earth?

Why should he stay away when, as Conqueror, he has sole charge of all things on the earth? Besides, the Holy Spirit definitely says that Jesus is *worthy* "and has made us [saints] unto our God kings and priests; and we shall reign on earth" (Rev. 5: 10; 1: 5-6; Rom. 4: 17; 15: 12). The testimony of Jesus' coming and reigning is so abundant that there should be no difficulties raised about Christ being King over the kingdom of the world in its regenerated state (Matt. 19: 28). The world can never reach the palingenesia by its self-reforms, but Christ will see that the world of man will be "in the regeneration when the Son of man shall sit in the throne of his glory."

What effect did this great proclamation have upon the twenty-four elders?

"They fell upon their faces" (bowed before the Lord), "and worshiped God."

What is their high calling?

To praise and worship God at the beginning or at the ending of some felicitous administration from heaven. Worship is never separated from any of God's movements.

What did the heavenly ones say in prayer?

"We thank thee, O Lord our God the Almighty, who art and wast, that thou didst exercise thy great power and didst REIGN. The heathen were enraged, and thy judgment fell upon them; the time came for

the dead to be judged, and for thee to give the reward to thy servants, the prophets, and to the people of Christ, and to those who reverence thee, the high and low ALIKE, and to destroy those who are destroying the earth."

When is this to occur?

Evidently this judgment will be at the first resurrection which connects later with his coming to judge the nations. It is called one coming, but in two parts.

Was this great expression by the twenty-four elders a prayer?

It was a prayer full of the most fervent praise and fulfillment of prophetic perfections. They realized that another most wonderful construction was about to begin—a new order was to begin, the order of judgment against sin, and the bestowal of rewards to saints (Amos 4: 13; Ex. 3: 15; Isa. 41: 4). Here is prophetic praise which also connects with Psa. 99: 1 and 115: 13; Amos 3: 7; Dan. 9: 6, 10; Zech. 1: 6.

What was seen in heaven? "The ark of his testament." The tabernacle ark was the depository of God's evidence, a reliquary or chest, two and one-half cubits long, one and a half broad, and the same in depth, or in our measurements forty-five inches long, twenty-seven inches broad and the same in depth. It doubtless corresponded to the one here mentioned, for God gave Moses the pattern.

Forceful Judgments:

What other events took place as witnesses to God's judgments?

Lightnings, voices, thunderings and earthquake and

great hail. All these are indicative of forceful judgments, corrective in character.

Do these commotions in nature cause men to repent?

They do not cause all to repent, but some turn to God. These shakings and activities in nature produce motions among some men, ending in judgment saints; "saved by fire." Sin so hardens the heart that neither grace nor judgments turn some away from sins (1 Peter 4: 17). These commotions in nature indicate that nature is suffering in sympathy with suffering mankind.

Do those European horrors come under the trumpets and bowls?

Symbolically they do. If you study history from Babylon on, you will learn that the Gentile-world powers in each great war have intensified the horrors. "Beast" stands for the Babylon, Persian and Grecian, and that nondescript creature for Roman Empire. These symbols are vivid descriptions of the character each has been. Europe is still in the iron-toothed creature, "great and terrible" of Daniel 7: 7. This horrible creature, voracious, persistent, vengeful, from its beginning, the Roman Empire, has increased its wars in intensity and magnitude until now its fierceness with modern destructive powers excels anything ever before known on the globe. Formerly the destruction of man in wars was confined to sea and land. Now two more places are added—the thing is doubled—in the water and in the air. No wonder the angel says: "Babylon is fallen, fallen"; the judgment is doubled.

What may be learned by this intensity?

This may be learned; each worse one becomes a type of the next one until the last war, the last plague, the last pestilence, the last famine will be world-wide. This one may run almost around the globe, but look carefully in the Bible for the next one. The spirit of the three beasts still runs with "terrible" intensity throughout the Roman Empire territory.

Are not the nations of the world reaching republicanism, and thus becoming better?

Truly the nations are striving for a pure democracy, but does not the great train of evils move right along in the same grooves? The rejecting of some of the Word weakens the nations; as also do fashions, secret vices, corrupt business, haughtiness; oppression of the poor, the continual demand for self-service, instead of refinement and national righteousness.

When does God say the end of the age shall be?

His answer is found in Matt. 24: 14.

What are the signs of latter-day apostasies?

Here is the list made by the Holy Spirit: 2 Tim. 3: 1-5.

1. People will be selfish, mercenary, boastful, haughty, blasphemous.

Here are five most hurtful conditions.

2. They will be disobedient to their parents.

Is this a condition of joyousness? Is it felicity?

3. They will be ungrateful, impure, incapable of affection, merciless, slanderous, wanting in self-con-

trol, brutal, careless of the right, treacherous, reckless and puffed up with pride.

Here are eleven bad conditions.

4. They will love pleasure more than they love God.

5. While they retain the outward form of religion, they will refuse to allow it to influence them. Twenty fearful evils running through mankind. Is this quite general among professors of the Bible? God still has a remnant; forget not this!

What shall the true child of God do amidst all these apostasies?

"Turn your back on such men as these."

"What lack of broad-mindedness and so-called charity by turning your back on all such conduct!" say the worldly-minded.

Are there any other scriptures showing last-day conditions?

Get Jesus' picture in Matt. 24: 38: "For just as in the days of Noah, so it will be at the coming of the Son of man."

None of these read at all like most of the modern teachings, that say: "See what we are doing!" Modern boasting in evils is not one whit whiter than that indulged by the Jews who rejected Christ.

Amidst the awful evils both open and secret in men's lives, what must the Christian be and do?

He must be Christed, consecrated, overshadowed by the Spirit! He will be wholly unselfish, suffering, sacrificing.

2. Not following a sordid employment, not a hireling in its bad sense.

3. Pure, chaste, holy.

4. Capable of holy affection.

5. Merciful, piteous, charitable and kind.

6. Not lying in wait to betray brethren; not trying to catch words or testimony to carry to others to do harm; not to ambush.

7. Meek, avoiding boasting whether for self or for the church.

8. Modest, retired, thinking lowly of self.

9. Imputing pure motives.

10. Careful of the right, giving high regard to righteousness.

11. Not puffed up, not unduly swelled at mental abilities.

12. Not proud, for the word "pride" or "proud" is not used in the Bible in a *good* sense. How then can you say, "I am proud of my boy," or, "I am proud of my church," or "I am proud of my people," or "I am proud of my city," or use it in any sense for good? Just candidly, why do you use it to express a sense of joy? Have you dropped into modern usage? Our old preachers used to warn against its use as now used, but it has drifted into our education, so we really get *proud* and *boast* of it!

Did God ever accept a religion that had any devil suggestion in it? Does a devil-suggested religion ever bring a righteous civilization?

There is but one true civilization, and that grows out of that personal regeneration which God ordained through Jesus Christ. It is the civilization that is

" born again," not of corruptible human seed, but by the " Word of God." European civilization was not born of the Word, so it is being shot to pieces with all horrible means. Will the United States learn the lesson, or will she go headlong into the same ditch?

Does not Europe have great and marvelous universities of learning, and have not multitudes from America gone to those universities for learning?

Quite true as to human greatness, but have not Darwinism, destructive criticism as to the inspiration, authenticity, genuineness and power of the Scriptures come from those same European universities and " seduced " a great body of teachers who now teach Americans? With all the false philosophies, hurtful criticisms, ignoble assaults upon the Bible, injurious practices, is it any wonder that modern civilization is going to pieces? These modern events are sure premonitions of a world-wide fulfillment, near the door.

But let us go on evangelizing with the whole Gospel and insist upon godly regeneration, not human devices to catch big crowds!

STUDY TWENTY-EIGHT

The Sun-Clothed Woman Chapter.—XII

The contents here bring us to the series of sevens—the seven personages: 1. the Sun-clothed Woman; 2. Satan; 3. the Man Child; 4. the Archangel Michael; 5. the Jewish Remnant; 6. the Sea-Beast; 7. the Earth-Beast. These were treated in chapters twelve

and thirteen, but still under the seven seals, seven trumpets, seven bowls, more intensely as each may be affected favorably or unfavorably. All the sevens run to consummations.

This fourth seven is a "mixed seven"; that is, some stand out in favor of God and some are in the judgments of sin.

Symbolized Israel.

What does the sun-clothed woman stand for?

This sun-clad, crowned woman seen in heaven, a most wonderful portent, is none other than Israel. As the wife of Jehovah, she brought forth the "Man Child," Jesus the Christ! He came of the tribe of Judah, which was one of the twelve tribes of all Israel. So in this great subject we must deal with Israel, not with Judah alone, for all Israel is promised restoration to the land and services, not Judah only.

Is woman ever used typically for Israel or the church?

Woman is used in "a bad ethical sense" for Babylon and in a good moral or ethical sense for Israel or the church. When a bad woman is used to show a bad system it simply means that religion is out of place, that there is a lack of harmony in the parts; something foreign has been thrust into God's religion.

Why is the sun-clothed and crowned woman crying?

Because she, and her Child Christ, were being pursued by the great red dragon. So long as Israel is in dispersion, she is in the pangs of childbirth, for until she is restored and Jesus is Sovereign over her, she

will not have found herself delivered of a Perfect Messiah. Once in her land, secured by Jehovah against all enemies, she will be delivered and her Messiah will be her Eternal Glory. Jehovah yet finds Israel in adultery, yet mixed wth the people. Israel must be cleansed (Hos. 1: 2).

Observe the woman arrayed in the sun, pure white clothing, in contrast with the harlot of chapter 17, who is arrayed in " scarlet." God also uses " scarlet " for type, but Satan borrows it for his harlot.

The Seven-Headed and Ten-Horned Dragon.

Upon this point Dr. Scofield in his valuable " Reference Bible " on Daniel 7: 26 says: " The beast vision of Daniel the fourth beast (7: 7) is declared to be the ' fourth kingdom,' i. e., the Roman Empire, the iron kingdom of Dan. 2. The ten horns, upon the fourth beast (Roman Empire) verse 7, are declared to be ten kings that shall arise (verse 24), answering to ten toes of the image vision of Daniel 2. The ten kingdoms, covering the regions formerly ruled by Rome, will constitute, therefore, the form in which the fourth, or Roman Empire, will exist when the whole fabric of GENTILE world-domination is smitten by the STONE ' cut out without hands,' that is, Christ (Dan. 2: 44-45; 7: 9). But Daniel sees a ' little horn rise up and subdue three of the ten kings (vs. 24-26). His distinguishing mark is hatred of God and of his saints; first Israel and then the church (Rev. 12: 5-6)."

Is the teaching in Rev. 17: 12 indentical with what is given in Dan. 7: 6, 7 and Rev. 12: 3?

It is.

Is the fourth verse also to be received literally?

It is. Satan will be able, being the prince of the power of the air, having ability to control stars, to draw them out of their places, as well as to use starlies to discomfit God if possible. Meteors seem like stars, and if Satan, as Lucifer, had power to affect natural forces, is it strange that he should continue to affect them until he is shorn of all power?

Anticipative.

Was the Child caught up to the throne?

He was. Jesus went up to heaven and sat down upon his Father's throne (Rev. 3: 21). Israel is still in the wilderness of history, and so is the church. All will eventually be one in God (1 Cor. 15: 28).

Aerial War.

The archangel, Michael, at war with the dragon (vs. 7-12).

Then fighting took place in the heavens. Michael and his angels fought with the dragon. But though the dragon, with his angels, fought, he could not prevail; and there was no place left for them any longer in the heavens. Then the great dragon, the primeval serpent, known as the "Devil" and "Satan" who deceives all the world, was hurled down to the earth, and his angels were hurled down with him. And I heard a loud voice in heaven which said: "Now has begun the day of the salvation, power, and dominion of our God, and the rule of his Christ; for the accuser of our brothers has been hurled down, he who has been accusing them before our God day and night. Their victory was due to the sacrifice of

the Lamb, and to the message to which they bore their testimony. Their love of life did not make them shrink from death. Therefore, be glad, O Heaven, and all who live in heaven! Alas for the earth and for the sea, for the devil has gone down to you in great anger, knowing that he has but little time."

Devil means slanderer, traducer, defiler, maligner. Mentioned here twice. Serpent, a twister, a crooked one. Mentioned thrice. Satan, an adversary, malicious one. Mentioned once. Dragon, the fierce, the spiteful one. Mentioned seven times.

Will this be real war in the heaven?

It will be real war. There was a Michael and his warriors; and there is a real Satan, or devil, or dragon, or serpent with his army. Much as ignorant education claims that there is no "personal devil," the more the Divine Scriptures proclaim that there is; and the very conditions among men prove that there is an awful disturber of God's harmonies. As much expect the corn-principle to move itself into corn without proper environments as to expect evil principle to move itself without a body to move in. Did the devil say: "All this power will I give thee, and the glory of them" (Luke 4: 6)? Did the devil say to Jesus: "If thou be the Son of God, command this stone that it be made bread?" Could anything not living say words? Could a tongue move without having a place to work? Truly, the unbelievers do make themselves ridiculous!

Does Satan have a large army?

"The angels that kept not their first estate, but left their own habitation, he hath reserved in everlasting

chains under darkness unto judgment of the great day" (Jude 6). The "great day" of the Lord is God's judgment period (Isa 2: 12-22).

Satanic Rage.

Why is Satan so intensely hateful?

He realizes that Jesus Christ has "received birth into immortality by resurrection and translation," and thus will defeat evil in his own way. Satan knows that "Jesus will descend with a shout, with a voice of the archangel, and with the trump of God, and the dead in Christ shall rise, and we which are alive and remain will be caught up together with them in the clouds, to meet the Lord in the air," to receive the crown of promised glory.

Will Satan be hurled down to earth with his angels?

Hurled down they all will be, no place for them in heaven. It is not said he relinquished his power over the air, nor over his angels. He will be expelled —forced out.

See for Satan's working angels, Gen. 3: 1; Rev. 20: 10; 7: 22.

How long does Satan accuse saints?

Day and night; always busy. Likely when a saint dies and is on his way to paradise the devil is by the route ready to accuse. He will say that the saint is not quite ripe for reaping.

Overcoming Satan.

How do saints overcome Satan?

By "the blood of the Lamb" and by the witnessing for Christ. They were willing to sacrifice their earth-

ly lives for Jesus. This will be a victory vindicated. If you would get a wailing description of judgment read Amos 1: 11-16. If you would have "vice and vengeance described" as belonging to the harlot Babylon, study Nahum 3: 4-7.

STUDY TWENTY-NINE

Our study now is Israel in tribulation and Satan persecuting her (vs. 13-16). The view is one of great suffering, because great splendor is to come; and this suffering people is to become a conquering people (Obad. 19).

Why was the dragon so angry?

Because God is on the side of the woman and the earth is on the side of the woman.

What is this water poured out?

In the Revelator's forecast, two bodies or systems must be kept in view; viz., the political kingdom and religious body, a combination of big and little organizations. The ten-toed kingdom, or political body under the lead of the beast, the confused body associated with confused religion, will head up into Satan, the masterpiece of vitalized and socialized evil.

Organizations Inside of an Organization.

Are there any symptoms of these tremendous human forces being organized now?

There are. On the religious side, we see that Episcopalianism has suggested federation of Protestant churches, and it has been accepted already as a piece of wisdom—human wisdom of the "famous" kind.

What is the cause and purpose?

The cause is that in Episcopalianism, though modeled after Roman Catholicism, there is no affinity between the two systems. English Episcopalianism, headed by the government of England, is becoming an important factor in church federation. The Divine prophetic eye has not overlooked this federation. As God sent a doom to Egypt, to Babylon, to Edom, to Arabia, to Jerusalem, to Tyre, to the world, and dealt with all but the world, the seventh, he surely will finish the seventh as he has finished the other six; and this seventh has two heads (Isa. 17: 12 to 27).

How may this conflict be detected?

The split between Romanism and Episcopalianism was a deadly wound to the beast and his image; ever since, each has charged the other with apostasy. Upheavals may be expected. The Episcopal people, foreseeing the conflict, have suggested federation of all protesting people as the way to victory over Roman Catholicism. The suggestion is "taking." "Church federation" is now on the popular wave. Lots of people enjoy riding on the wave of the populace! It has cushioned seats in plenty. "Organization," offices, positions of prominence with plenty of material that "puffs up," brings "success." They are quickly manufactured and distributed freely. This holds together. Age, experience, consecration, wisdom, heaven—all are being pushed aside for new places, new methods, new positions of delegated power. What use has Episcopalianism for small re-

ligious bodies except to help put down Catholicism from which she sprang?

But who comes to the help of Israel?

With the burning mountains of the Turkish Empire breaking down into the sea, or populace, is it any wonder that the earth came to her help and opened her mouth and drank up the river which the dragon had poured out of its mouth? On this the dragon was enraged at "the Israelite remnant," who comes into view.

The dragon seeks work elsewhere. He will ever, until restrained, be after such as keep the commands and bear testimony (12: 16, 17).

This three and one-half years may stand for 1,260 years. If so, then it will soon be filled up, if it began with full-fledged Mohammedanism and the Roman Catholic Hierarchy in A. D. 667. Should this be correct, then it became a type of the fearful persecution of Israel the last three and one-half years before Christ comes to begin his 1,000 year reign upon earth. The testimony of Israel's suffering before Jesus comes and of their national resuscitation is abundant; but most writers see this under the name of "Jews." The Scriptures embrace all Israel, not just the tribe of Judah and Benjamin, now known as Jews. Let us keep within the Divine scope!

"When the dragon saw that he was hurled down to the earth he pursued the woman who had given birth to the male Child. But the woman was given the two wings of a great eagle, so that she might fly to her place in the desert, where she is being tended for one year, and for two years and for half a year, in

safety from the serpent. Then the serpent poured water from its mouth after the woman, like a river, so that it might sweep her away."

If all Israel, or people, who have the true Israel character, are represented by this woman, or authority, truly she, or they, are in a world-wilderness; the identities of the ten-tribed Israel disappearing, while the two tribes, Judah and Benjamin, or Jews, are known and scattered among the nations. Ten-tribed Israel is lost to history, lost to nationalism on the part of man. But she will come in God's set time.

STUDY THIRTY

The Two Beasts Chapter.—XIII

There are yet two dooms—the doom of the beast out of the sea (1-10) and the doom of the beast out of the earth (11-18).

Republics.

What does "the beast out of the sea" stand for?

This sea beast is Daniel's fourth beast (Dan. 7: 25). It is the Roman Empire. It came out of the people—republics of all the then known world—and these same federated republics, under two heads, political and religious, will run to the end of the age, but become weaker and weaker, since they end in ten toes of Nebuchadnezzar (clay and iron, very brittle), and ten horns or rulers of Rev. 13. Toes and horns stand for the same things.

What do they do through their times?

They are identified with the personal Antichrist,

who becomes a world-wide business and religious organizer and manager.

Will things be condensed and federated in such a manner that one person can manage both religion and commerce from one center?

This is the way. Already the system is beginning. On all sides the tendency is to federate, to unify, to put the many out of labor and to put business into a few hands. The trademark is on the way. Already an organization has begun to make one religion for all the world. Federation is the cry.

What form of government will exist when the age closes?

The sea beast will have seven heads or governments and ten horns or lesser governments. As Daniel saw down to the end, the last world-empire will be Romanish in policy and yet very weak, like iron and clay mixed, centering in Satan, who will finally be destroyed. The ten-horned power will pass into Antichrist.

Do the elements or characteristics of the lion power as exercised by Babylon, the bear power as characterized by Medo-Persia, the leopard power as permeating Greco-Macedonia under Alexander the Great, the iron-toothed power as characterizing Rome still run over the earth of mankind?

They do in modified form. Those characteristics run to the end, being finished in the personal Antichrist.

Do Daniel and John give an exposition of these four empires?

Daniel 7 gives the prophetic view and it works out through the four world empires, the strong power, Babylon with its voracious or ravenous quality; through Medo-Persian bearish tenacious or pertinacious efforts; through the Greco-Macedonian swiftness, with not much less cruelties; and finally through Roman adulteries, destructions, and spiritual evils of many forms. The ten-horned powers finally are absorbed by the two-horned beast, the politico-religious administration, and ending with Satan going into the lake of fire.

What is meant by one of his heads being wounded to death?

His imperial head or form was given a deadly wound. It was shorn of power, made into republics. But it will take on an imperial form again and all the world will wonder and be amazed at this restoration. It will come first religiously—bear feet, stealth and very fine diplomacy will characterize its approach.

Why does the dragon unite with the beast system?

For advantages. This man of sin of 2 Thess. 2: 3-12 will then dominate the earth. Some professing believers out of this popular Christianity "will fall away" from the truth by means of deceptions. Love of family, love of money, love of "big crowd," love of society, love of country, love of display, love of honor will turn many away. Many will prefer self-culture to God's culture; others will prefer man-cul-

ture to Divine culture, so that "falling away" will become popular also.

What power did the beast have?

To blaspheme, or to make vile God's name in swearing, and to belittle sacred things. Satan has charge of nations who transgress. It is Satan's last supernatural effort over the earth.

And how do the people respond?

"All that dwell upon the earth WORSHIP him, whose names are not written in the Lamb's book of life." Awful! You will not do it! Not if your name is written in the life-book. See to it now!

What is Heaven's judicial conclusion?

"He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword." The way out of this is yet to obey the doctrine of non-resistance and harmlessness (Matt. 5: 38-48; 10: 16; Rom. 16: 19).

Can not diplomacy and arbitration yet bring about human harmony?

No. Beginning with Noah, God turned human government over to mankind, and men had not gone very far into that kind of government until it was governed by all kinds of unbelief and evils.

Study from that time to this and learn what has been done with human government. Diplomacies hold together until nations can prepare for the most destructive carnage known. Then where goes diplomacy? Poor, weak mortals! Ever leaning upon their *own* powers instead of trusting *God*. When

man rejects or moves away from God, then God rejects or moves away from man!!

STUDY THIRTY-ONE

Earth Force.

The beast out of the earth (vs. 11-18).

This is Antichrist, a real person full of carnalism, and of earth earthy. "Beast stands for dynasty or civil power." The word "beast" occurs here twice.

In what way does this Antichrist cause all to buy and sell?

As the beast out of the earth will work under the imperial form of government, who has organized the world of mankind for greed, selfishness, pleasures, positions, away from that brotherhood equalities brought to Jesus' disciples (Matt. 23: 8), and made world-conditions full of false culture, false science, perverted religion, outwardly pompous, but inwardly full of "dead men's bones"; contradicting the whole system, we will see the filthy commercialisms, national rivalists, armies, fleets, elegances, educational institutions, philanthropies, constructions, organizations of every kind and form, not for spiritual benefits, but for self-aggrandizements and self-exaltations.

Image Deception.

Under this world-emperor arises his image, and the beast orders the people to worship the image, as he is a religious person of eminence. All religions will federate in him.

What principles will he lay down for the people?

Perhaps six, man's number destitute of God, as follows:

1. Self-control, as to the mind.
2. Self-control in action.
3. Tolerance.
4. Cheerfulness.
5. One-pointedness.
6. Confidence.

This is so plausible to reason. This is a beast system. This system is already in embryo among the people, and where is the class, league, lodge, human creed, society that can not subscribe to these principles? He will have the very name "Kris" (Christ) associated with his principles; it must seem plausible that it is from Christ or the very Christ in order to captivate the people! Naturalism and supernaturalism will be in him. Those who lean on nature and those who claim miracle power to heal like Jesus does but disregard most of Jesus' teachings, will rapidly increase in numbers and power under "Kris-namurti." His healing will not be done as directed in James 5: 14-20.

How can one, then, discern between the true and the false?

The true will be persecuted, but will not persecute. The true will work with "all power and signs," witnessing by *life, spirit* and *separation* from all ungodliness.

"His number is Six Hundred and Sixty-six" (13: 18).

It will be necessary to devote one study to this pe-

culiar and difficult subject. The text reads: "Let the intelligent reader work out the number of the beast, for the number forms a man's name. Its number is Six Hundred and Sixty-six."

Daniel 11 runs from the time of Darius (B. C. 521) to the man of sin (2 Thess. 2: 3, 4), and then finds its consummation in Rev. 13 under the two-horned beast. Daniel says: "One shall stand up, an exactor."

Tradition has its root in the word "trade," which means "to treat, transaction of human business for gain." In theology, tradition stands for what is *not* in the Holy Scriptures used for gain—physical gain joined to spiritual gain.

"After the Jews were dispersed by Titus A. D. 70, they soon looked around," says Milman in his history, "for some learned rabbis, and directly they found them established, laid whatsoever they would dare to offer at their feet; for while they were, for a long time after their return from Babylon, very zealous in the law, they lapsed into traditionalism, so that when Christ came they were given up to the traditions of the rabbis." Of course, refusing to come out of their traditions at Christ's request, they carried them out over the world with them.

Godless Government.

Soon after leaving Jerusalem they accepted a patriarchate, or a superior, to lead them on in their traditions. At Jamina, and later at Tiberias, under Gamaliel, it became the political religious Jewish center. In A. D. 98-138 it was checked by a rebellion under "Bar-Chohab," son of Chohab, and in a war

between the Jewish factions from A. D. 132-5 Dion Cassius says 580,000 Jews were slain by the sword, and many perished by famine and diseases. Under Antonius Pius (A. D. 138-61), they regained much of their traditionary usages. Before the end of the second century the Jews had so increased in prestige that they were divided into two factions, one under the spiritual charge of the patriarchate in Tiberias and one under the "Prince of the Captivity," to whom all eastern Jews paid allegiance. Hence the rabbi still stood up in his place, with claim of authority to govern.

Milman says that wherever Jews existed there "a synagogue sprung up." Every synagogue was, in turn, visited by the legate of the patriarch. These legates were called apostles. The apostles collected the offerings. They settled difficulties. Every year a proclamation was made by trumpet call, commanding payment by tribute. The last payment was due the last of May.

In this way their patriarch "stood up," or passed through the glory of the kingdom. In promise the kingdom of Israel existed, and yet exists. In miniature and broken it still was existing in the mind of the Jews. Origen, as late as A. D. 222-45, still found the Jewish patriarchate existing and imperial Rome winking at its traditions. In A. D. 407 the heads of synagogues were demanded if the "exactors" did not send in the contributions, which were mandatory exactions. His spirituality was measured into "success" by the amount of money sent to headquarters. Do you see signs of this yet?

Godless Imitations.

Out of the Jewish patriarchatism sprung money-loving Mohammedansim and Roman Catholicism, and now their imitator, corrupt Protestantism, and as a world-wide consummation of all, the "Antichrist." Daniel's glory of the kingdom will all be turned into great darkness at the coming of Christ; for it became wholly human. Christ saw it in his day and addressed it as "Ye blind guides, woe unto you. Ye strain out the gnat and swallow the camel" (Matt. 23: 24).

How did they become blind guides spiritually and mentally?

By transgressing the commandments of God; by substituting their traditions or opinions for the Law.

The Mohammedans imitated the Jewish traditions as to doctrine and money-getting; then the Roman Catholics imitated them, and lastly Protestants are copying from both as to mixed doctrines and getting money for "good works." "Superiors" are always in the market canvassing for money, whether Jew, Gentile, bond or free. Wants and luxuries in living, buildings, equipments never grow less.

Substitutions Separating from the Spirit.

So long as "traditions" root out the Word of God a Mohammedan can not get away from his ism to the Word; so long as Roman Catholicism will not abandon greediness for gain and substitutional doctrines for Christ's doctrine, Romanism can not get fixed upon the Word. Equally true it is that so long as Protestantism fattens on "exactions," graftings, pub-

lic opinion as to humble practices in Christ, so long will traditionalism and religious formalism have the right of way.

In A. D. 610 Mahomet declared his mission. In A. D. 636 Mahomet captured Mecca; A. D. 762 conquests of Mohammedans closed, having taken over all of Persia, Syria, Egypt. Dan. 8: 24: "He destroyed" the holy people, once holy Jews.

A. D. 637 Jerusalem was taken by Saracen Mohammedans. At that time only bare rock lay where once Solomon's great temple stood. Near by was a Catholic church reared A. D. 550 by Justinian. These two points represented Jewish and Christian worship in Jerusalem. A third kind now comes in, Mohammedanism.

Mohammedanism first swept away Romanism and Paganism, and turned down the Jewish patriarchate by absorption, and then subdued Christianity in many parts, thus fulfilling Daniel's vision.

Hurting by Excessive Taxes.

How do excessive taxes break down countries?

"The spoiling by burdensome taxes," says a noted writer, "has reduced Asia Minor and Palestine, two of the richest agricultural regions on the globe, to wastes and wildernesses, and by continuous use of the sword and assessments the Christian population has been prevented from showing increase, such as might endanger the rule of the successors of Mahomet. So spoliation among all degeneracies goes on.

A Thought Onward.

The scattered Jews are now the representatives of the whole house of Israel, and are furnishing the

money to carry on this fearful typical war; yet many of their race have been fearfully persecuted by Russia. Should the war end with a colossal debt, and the Jews get possession of the land promised Abraham, Isaac, and Jacob, and bring it to a very high state of cultivation, beyond what was ever known (for the land has rested for centuries), will Gentile nations want it? Unable to pay the gigantic debt, will they repudiate it because most of it belongs to the Jews? Will the "man of sin" break his covenant with the Jews (Dan. 11: 28)? Surely it will be a time of trouble to Jacob in the midst of the last seven years of the Gentile age!

How can Germany's aid to Turkey and England's to Russia be accounted for?

Great Britain has been tolerant to the Jews, even giving Jews high political and judicial positions. Now she helps cruel Russia in one of the worst wars on the earth. Germany has been tolerant of the Jews, claims to be Christian, yet she assists Turkey, which kills Christian Armenians. All such affiliations can be accounted for only on the ground of love of money and the spirit of Antichrist.

The Perfection of Imperfection.

What number in Scripture stands for human pride?

Bullinger says: "If *six* is the number of secular or human perfection, then 66 is a more emphatic expression of the same fact, and 666 is the concentrated expression of it; 666 is therefore the trinity of human perfection; the perfection of imperfection; the culmination of human *pride* and independence of

God and opposition to his Christ. Six hundred and sixty-six was the secret symbol of the ancient pagan mysteries connected with the worship of the devil. It is today the secret connecting link between those ancient mysteries and their modern revival in spiritualism and theosophy, occult science, etc. The efforts of the great enemy are now directed towards uniting all into one great whole." Recently an organization in San Francisco was effected to create *one system of religion* for the whole world. This will take on the Antichrist form and will seek to enroll all who oppose or doubt the Word or any portion of it. Satan will declare the Bible "a failure," and his call to the new religion will become very popular. "The newspapers, worldly and religious, are full of schemes as to such a union. Reunion is in the air. The societies of reunion of Christendom and conferences for the reunion of the churches, are alike part of the same great movement, and are all making *signs* of the coming apostasy. During the age, 'separation' is God's word for his people, and is the mark of Christ, which is 888, far in excess of Satan's 666." "Union and reunion is the mark of Antichrist." But it is all man-made.

This number 6 was stamped on the old mysteries. How many are being stamped by old and new secret organizations, mysteries to such as refuse to go into them? Almost every selfish movement is no sooner organized into a club, league, union, order, than search is made for a suitable "mark" to keep those in the mysteries from those *not* in! Even some very good thinkers and pious adherents of heart and life

holiness are liable to be carried out into this great hidden 666 by intimations of "some good in it." The *sure* ground is to ask the Holy Spirit to point the way of *return* to a *safe position.*

The Stigma.

"The great secret symbol consisted of three letter "SSS," because the letter "S" in the Greek alphabet was the symbol of the figure six. Not the sixth letter *zeta,* but a different letter, a peculiar form of "S," called *"stigma."* Now the word *"stigma"* means a mark, but especially a mark made by a brand, as burnt upon a slave, cattle, or soldiers, by their owners or masters. It is spoken of by Paul in Gal. 6: 17, as coming from the stripes he received from the enemy for his saintliness.

This letter *"stigma"* or *"sigma"* is becoming familiar to us now. It is not pleasant when we see many thus marked (ignorantly, no doubt) with symbolical "S" and "S," the 66, especially when it is connected with judgment, and is associated with "blood and fire," which in Joel 2: 30, 31 is given as one of the awful signs before "the great and terrible day of the Lord come."

Apostasy at Hand.

What awful blasphemies are reaching our times?

"The religion of Christ has, in the past, been *opposed* and *corrupted,* but when it comes, as it does come, as it has come in our day, to be *burlesqued,* there is nothing left but judgment (Heb. 10: 27). There is nothing more that the enemy can do before he proceeds to build up his great apostasy on the

ruins of true religion, and thus prepare the way for the coming of the Judge."

I am glad that there are men who have the Holy Spirit courage to speak and write and warn against very gross evils. Plenty of men can write easy, smooth essays, talk platitudes, orate about wicked Jews, declaim against unpopular sins, mark time against alcoholic beverages, but it takes some *additional* Holy Spirit courage to warn against the *burlesques, the wit, the scoffs,* and *the satires* which so many now heap upon the Word because of bad living on the part of many Christian professors.

Voting for the Man of Sin.

What will be the world-conditions just before Christ arrives?

The signs of the times indicate that kings, emperors, sultans, and czars—autocratic rulers—will give way to republics, and when these come the man of sin will be voted into place and power. Women will have universal franchise as well as men. A republic is less strong than a monarchy. The signs indicate that as the image of Nebuchadnezzar began in the greatest of strength, it decreases until it reaches the toes, where iron and clay conditions prevail; then it collapses. Both religious and political governments are becoming more and more brittle. Lawlessness is fast increasing. The more law, the more breakage. This *stigma* mark is sought as a very agreeable *badge* among the unregenerated, but to follow the Holy Spirit's markings is so very difficult. Jesus' mark is *a crucified life* (Gal. 2: 20).

STUDY THIRTY-TWO

The Reaping Chapter.—XIV

Four Creations.

"This is the fourth parenthetical vision. The contents easily run into the following order: The vision of the Lamb and the 144,000 sealed by God (1-5); an angel with the Everlasting Gospel (6, 7). The announcement of Babylon's fall (8); the doom of the beast worshipers (9, 12); happiness of the blessed dead (13); Armageddon (14-20).

The vision of dry bones to be live bones (Ezek. 37). Are the 144,000 here the same as those sealed in chapter 7?

Evidently they are; but reappear here at the throne of David in the rearranged Israel. They are the first fruits of God and the Lamb out of new Israel, his "peculiar treasure." In chapter 7 Israel appears sealed; here, open, active, energetic, national.

Joyous Israel.

As a new event was about to take place it was opened by harpers and singers in the midst of the joys of a restored economy. Israel will indeed be very happy when called "home."

Why should Israel be so joyous?

Israel and Judah, being gathered as one people again, after being peeled and scattered for 2,500 years, or two and one-half days, each day for 1,000 years (Hos. 6: 2), shall have great rejoicing at their reunion in the land. They will be put in charge of an

everlasting Gospel. Since there are four forms of the Gospel, let us distinguish between them.

First. "The gospel of the kingdom." This is not the present Gospel in operation, but the one that is to come when God will fulfill it in the Davidic kingdom as announced in 2 Sam. 7: 16. This kingdom will run 1,000 years with David as prince, and each apostle as a governor of a tribe (Matt. 19: 28). God will demonstrate that when he by Jesus Christ shall reign on earth, true righteousness shall prevail among men.

Second. "The gospel of grace of God." This is the gospel of Jesus Christ. It brings "good news" of redemption. It is still the power of God unto salvation to all them that believe (Rom. 1: 16; 2 Cor. 10: 14; 1 Tim. 1: 11; 2 Cor. 4: 4; Gal. 2: 7).

Third. "The everlasting gospel." This is to be preached to the earth-dwellers near the close of the great tribulation while the saints are in the skies or heaven (1 Thess. 4: 16). Those who are saved by this Gospel do not, like the bride-saints, get crowns.

Who are possibly designed to preach this "everlasting Gospel" during the "tribulation period"?

Who are most likely the best prepared at or near the close of that most suffering time to preach a Gospel that never ends? Are not the scattered, suffering, persecuted Jews? Are they not now in all parts of the world? How easy, then, under terrible persecutions for the remnant of Israel to scatter the gracious news of their deliverance, of a near Messiah, of a restored people, a restored worship to a restored land! No people could quicker preach that "ever-

lasting Gospel" under the directing angel than the Jews, since, with quick communication and rapid transportation, the whole earth could be reached in a few years. It will likely be possible to do this.

Activities of Bride-Saints.

What should be the greatest work of bride-saints now?

They should most delight in witnessing for Christ; be intensely active, full of missionary zeal, meek, joyous under great difficulties, serve in all heart-holiness, give freely of money and hate sin in all its forms.

Why is there such division of thought as to Christ's reign upon earth?

The divided sentiment about Christ's reign likely results in not taking into consideration the restoration of "the whole house of Israel" to their land and the restored service as indicated in the Bible. With many the fifth and sixth, or the Palestinian and the Davidic Covenants, are as utterly ignored or misunderstood as if they were not in the Bible.

What is the Palestinian Covenant?

"Under the Abrahamic Covenant Israel is entitled to all the land from the river Nile of Egypt unto the great river, the river Euphrates" (Gen. 15: 18). This is unfulfilled, hence must be given to the twelve tribes (Num. 35: 1-12). There are seven parts in the Palestinian Covenant, because it must be consummated in God's time.

(1) Dispersion for disobedience (Deut. 28: 63-68 and 30: 1). In Gen. 15: 17, the Abrahamic Covenant

is announced, and in 13: 14-17; 15: 1-7; 17: 1-8 it is confirmed in seven distinct parts.

(2) The future repentance of Israel while in dispersion (Deut. 30: 2).

(3) The return of the Lord (Deut. 30: 3; Amos 9: 9-14; Acts 15: 14-17).

(4) Restoration to the land (Deut. 30: 5; Isa. 11: 11-12; Jer. 23: 3-8; Ezek. 37: 21-25).

(5) National conversion (Deut. 30: 6; Rom. 11: 26-27; Hos. 2: 14-16).

(6) The judgment of Israel's oppressors (Deut. 30: 7; Isa. 14: 1, 2; Joel 3: 1-8; Matt. 25: 31-46).

(7) National prosperity (Deut. 30: 9; Amos 9: 11-14).

What constitutes the Davidic Covenant?

This is found in 2 Sam. 7: 8-17. This is the promise of God to found the glorious kingdom of Christ, " the seed of David according to the flesh " or lineage, and has respect to the following order:

(1) A Davidic house, that is, according to the posterity of David.

(2) A throne or royal authority.

(3) A kingdom or sphere of rule.

(4) Forever, a kingdom everlasting in character.

(5) This fourfold covenant has but one condition; disobedience in the Davidic family is to be visited by chastisements. However severe the punishment the covenant is not annulled (Psa. 89: 20-37). The first chastisement fell in the division of the kingdom under Rehoboam, and the next in the captivity of Israel and of Judah, and lastly upon Judah in A. D. 70. The only King from the captivity in Babylon to this time

that was crowned in Jerusalem was by thorns. The promise of this kingdom to Israel was confirmed by Jehovah with an oath to David and confirmed to Jesus' mother by the angel Gabriel (Luke 1: 31-33; Acts 2: 29-32; Acts 15: 14-17).

The thorn-crowned One will get the throne of his father David over all the earth.

To get this broad vision of God's way for man is to get the greatest of peace with God and possess a hope that is within the vail.

Why should Christians bother themselves about Israel?

That they may not lose the blessings of education, as did the Jews who ignored the interests of the Gentiles by refusing to carry God's promises to the Gentiles. Race hatred has destroyed many who ought to be wiser in God's works and labors. Absorbing man's imaginations and making doubts bring utter confusions and smallness of grace.

How many covenants are there?

Seven. Edenic (Gen. 1: 28), Adamic (Gen. 3: 15), Noahic (Gen. 9: 1), Abrahamic (Gen. 15: 18), Mosaic (Ex. 19: 5), Davidic (2 Sam. 7: 16), new (Heb. 8: 8). A covenant is filled up or centers in Christ and the blessings flow from him into his people. They never are annulled or made of none effect, especially in blessings. A covenant may cease in practice, but not in blessings.

STUDY THIRTY-THREE

The Song of Moses Chapter.—XV

Contents.

The activities of the seven bowls run from the preliminary chapter to 16: 21.

What is the full vision as to the bowls?

The seven angels have charge of the seven last plagues represented by seven bowls of "the wrath of God." The last judgments are about to come upon men, to clear the way for Christ's great reign. As the husbandman clears the ground for the sowing of valuable seed, so God clears the field (the world) for the "good seed of the kingdom" to lay hold of their own—the earth (Matt. 5: 5).

What sign did John see in heaven?

"Seven angels with the seven last curses; because with them the wrath of God is ended." For almost 6,000 years the curses have annoyed man, now curses or plagues must end (Gen. 3: 17, 18).

Was all animal life, all vegetable life, affected by sin?

What was not affected injuriously by the horrors of sin? Were not birds, insects, fishes, animals, man and all good among vegetables harassed by evil ever since? And the death of Christ leads to restorations and perfections in all kingdoms.

Victors in Luminosity.

What does that great portent stand for on that "sea of glass mingled with fire"?

"A spacious, lucid plain around the throne, from which fiery coruscations were continually emitted; or the reflection of the light upon this lucid plain produced the prismatic colors of the most vivid rainbow." Symbolically, *sea* stands for a vast throng of people; hence, some day this mighty multitude will emit the most lucid glories. They will be singers and harpers of the new heavens and the new earth.

This people were willing on earth to *will* into the WILL of God.

What is the great song that the redeemed will harp and sing?

It is found in Rev. 15: 3, 4. Its correspondence is found in Ex. 15: 1-19.

Where did the seven plague-angels come from?

"From the inmost shrine of the tabernacle of revelation in heaven." These were temple-workers. They carried judgment. They are associated with justice, and a glory-cloud is connected with the temple; hence whether in mercy or in judgment there will be *glory* (Ex. 40: 34).

How were those angels adorned?

With "precious stones, pure and bright, with golden girdles around their breasts." This signifies labors of great values.

Here one of the four living ones is again taking the lead. Why?

One of them handed "the seven angels seven gold-

en vials of the wrath of God." Gold stands for Deity. Deity has all right to judge. He extends his sevenfold judgments. This kind wins victories evermore.

Why was the temple filled with smoke?

This is not the smoke of blindness and confusion as in chapter 9: 3, but of glory, as in Num. 16: 19-50. It is like incense, sweet to the smell and pleasing to God.

Why can no one enter the temple until the curses have run their course?

The exercises of the temple service are suspended during the action of the plagues. Sorrow and service are not wedded in the celestial. Saintship in the coming age is not connected with curses. Judgments cleanse. A clean earth is followed by clean services. Judgments always go before justification. Joys can then be constant and universal.

God's Sovereignty.

Did not God create evil (Isa. 45: 7)?

In this scripture there is no teaching that God created evil. As Sovereign over the universe he would not create wrong. Satan rebelled, went wrong and brought evil into the human family (Isa. 14: 12, 14). God put the *penalty* for every sin. God set the judgment for every error persisted in. He did the same thing in his world of nature. Put your hand into fire, and pain and judgment come; put your foot into boiling water and the penalty follows. God does not *create* evil; the passage properly rendered from the Hebrew does not teach that God created evil. He

is ever loving, just, and merciful to put evil away. Satan has made no provision to stop pain, and put away evil, however smart he is, and makes so many things to appear plausible. In the text quoted, God set the *penalty*.

Angelic Uniformity.

Why does God so frequently mention the kind of clothing worn by angels?

God ever begins within himself and works outward to man. In speaking of angelic clothing some great principle is involved toward man. Man and angel are connected in grace. In the clothing man sees the doctrine of unity. Each is clothed like every other one. It has not only *uniformity*, but *equality* as well. This doctrine runs through the New Testament. Jesus prayed for it in his last recorded prayer (John 17). The Holy Spirit teaches saints to be of one mind (1 Cor. 1: 10). Godly dress is so much abused by the ungodly and sometimes by professing believers, that God sets his seal of disapprobation upon misuse. The abuse of dress destroys fellowship, unity, happiness. Look how angels enjoy the peace of appearances approved by God.

The Plague Bowls.

No one can go into full activity in service in resurrection until the last curses run to completion. Cleanness on earth comes before service in the next age.

Unto what does God work?

Unto or toward completions, whether of judgments or unto blessings. His two-edged sword, one edge

of justice, the other of mercy, is precisely what man needs. God exercises by both edges.

STUDY THIRTY-FOUR

The Mystery Babylon Chapter.—XVII

The Seven Dooms.

Having treated the bowl chapter (16) with the trumpet chapters (8 and 9) we go forward to the *seven* dooms. The word "doom" comes from the word "Dan," meaning "to judge," or the thing judged or discerned (Gen. 49: 16).

How far do these judgments or dooms run in Revelation?

They are found in chapters 17, 18, 19, and 20. Here is the list and locations:

(1) The doom of Babylon (17: 1-7).
(2) The doom of the beast (19: 20).
(3) The doom of the false prophet (19: 20).
(4) The doom of the kings (19: 21).
(5) The doom of Satan (20: 10).
(6) The doom of Gog and Magog (20: 7-9; Ezek. 38, 39).
(7) The doom of the unbelieving wicked (20: 11-15).

What other teachings are given in these chapters?

First. The last form of Gentile-world power.

Second. The last form of apostate Christendom,—similar to the last form of apostate Judaism.

Third. The human view of Babylon's destruction (18: 9-19).

Fourth. The angelic view of Babylon's fall (18: 20-24).

Fifth. The four hallelujahs of the glorified saints (19: 1-6). These are spiritual creations.

Sixth. The marriage of the Lamb and his bride (19: 7-10).

Seventh. The coming of Christ to reign (19: 11-16).

Eighth. The battle of Armageddon (16: 1-3; 19: 17).

Ninth. Satan cast into the abyss or shorn of his power for 1,000 years (20: 1-3).

Tenth. The resurrection of the just (1 Cor. 15: 51, 52; Luke 14: 14; John 11: 24).

Eleventh. Satan loosed from the abyss for a little season after the 1,000 years to test Gentile nations that have arisen during the 1,000-year reign of Christ and his saints (20: 7-9).

Twelfth. Jesus, as King-priest, having conquered all oppositions, after 1,000 years turns his kingdom over to Jehovah (1 Cor. 15: 25-28; Eph. 1: 22, 23).

Doom of Babylon, as God Sees It (17: 1-7).

Under what do judgments come from this time forward?

Under the *seven* seals, *seven* trumpets, *seven* bowls, because symbols expressive of real judgments must *consummate.* Some details as to each one's endings will be found in the study. The corrupting powers are detailed.

STUDY THIRTY-FIVE

The Great Harlot Sentenced (1-7).

What is the doom of this monstrous system of disbelief and the agencies which God employs?

"One of the *seven* bowl angels" leads the way in views. This angel showed John the judgment of "the great prostitute that sitteth upon many waters," —by a large body of water and over a great number of corrupted people.

What has confused and confusing Babylon been doing?

Babylon or confused Christendom has been suffering from this fornicating and drunkard-making power for centuries.

Of what does that fornication and drunkenness consist?

Fornication consists of truth and error mixed so as to deceive; drunkenness is stupefying or deadening the affections so that faith can not get hold.

Grope Like the Blind.—Israel confessed her blindness, saying, "We grope for the wall like the blind" (Isa. 59: 10). So do all who listen to the excusing clergy. "Like people, like priest" (Hos. 4: 9). Leading evangelists, made famous by vulgar wit, and drunk by the shouts of the multitude, go about winning great sums of money by denouncing certain sins not popular with the crowd, but they are easily stalled by putting godly truth to them which they ignore. Put John 3: 3-6 and Acts 2: 38 to them and

observe how they will rake their supply of excuses to get a reply. Or ask them to observe Roman 16: 16 and 1 Cor. 16: 20 and notice how they will "fall away from the truth." Or, as you are passing by, ask them to read John 13: 1-17, and find the "happiness" as Jesus taught his disciples. Then notice how eloquent they will get on soiled feet (of which Jesus said nothing here), or put forth a substitute. These spiritual teachings for spiritual hearts are as openly ignored by many who are crying "Lord, Lord," as the Antichrists ignore the virgin birth of Jesus. This is "how it is done." This is why vast numbers *doubt* their faith. This is why many preachers doubt their *knowledge*. They disparage the words of Jesus in their disobedience. "Ears they have, but do not hear." And because this book has the courage of the Holy Spirit to unveil a doubting clergy, they likely will disparage this "Open Way." But the Open Way has willed to *will* into the Lord's WILL, where there is absolute safety.

Come Out and Stay Out.

Why did the angel show the fearful foulness of Babylonian confusion of faiths?

Likely that Jesus' disciples may have sufficient warning not to partake of her sins. This teaching is in perfect accord with 1 Cor. 6: 17 and the book of Leviticus or the Law. Leviticus embraces (1) Dedication. (2) Mediation. (3) Separation. (4) Consecration. (5) Ratification.

You will observe that separation from the world comes before consecration, or heart-holiness. God

can not wholly bless the believer while he is mixed with world-evils or the doubting class.

What more may be learned by separation?

God made ample provision for Israel's "*approach* and *appropriation* in service, but no less so did he provide for separation from false teachings and false practices in this age." They were a people to "be God-governed and God-manifesting." There can yet be no God-manifesting without being God-governed, and there can be no God-governing without being separated to God.

In what particulars should a believer be separated from the world and to God?

Israel was separated from every heathenish practice, from leprosy, unchastity, and all kinds of uncleanness. So the Christian is expected to be separated from worldly-evils of every kind, such as dancing between sexes, gambling, excesses of even good things, vulgarities, filthy business, wars, briberies, thefts, etc. (Gal. 6: 19-21).

How may one get entirely away from false beliefs and ungodly practices?

By serving the Lord God Almighty in perfect trust.

A Most Popular and Fashionable Woman.

Who is she?

When Satan saw God use a godly woman as a *picture* of Israel and of the church, he imitated God and chose a woman for his big crowd and put her on a seven-headed beast to ride over the world. God's woman (Israel) had to flee into the wilderness, of the world, while Satan's woman, or body of servers,

took to the popular wave of the great throng. So God calls you out and asks you to stay out of this low mixture.

Finely Arrayed Woman.

How is Satan's woman dressed?

In gaudy array. She is ever in worldly fashion constantly changing, expensive, showy, calling for display. As a sign of her badness she is dressed in scarlet, bedecked with jewelry, hunting the latest styles, arranging for "Fashion Day," and intensely eager for styles. This is not serving God but self, which is idolatry.

STUDY THIRTY-SIX

The Symbolic Woman.

Is woman used symbolically anywhere else in the Bible?

She is so used in Zech. 5: 5-11. God uses a measure, or epha, holding about three pecks, puts a woman into this "cup," places a heavy weight upon the mouth of the epha, and supplies two women with storklike wings to carry the cup-woman into the land of Shinar. Something was wrong with Judah; she was in idolatry and other great evils. He regarded these evils as having been thrust into Judah's worship by unjust authority—man dealing with "mixed things" in worship—so he delivers Judah to the heathen in Babylon until she gets her *fill* of the pure paganism. Perhaps if she lives in it seventy years and can not mix it with God's genuine worship she will long for

the pure kind. So he carries Judah into Babylon for corrections.

Will he carry impure Christendom into the tribulation, which is on the way, to make her full with her "admixtures" in the world-judgments?

God must judge or correct (2 Sam. 8: 2; Jer. 51: 13; Heb. 3: 6, 7; Matt. 7: 2; 23: 32).

State more fully a case in our own day as to admixtures of good and evil?

A church body under the plea of "progress" and "good works" injects some hurtful method into her practices so that the whole is endangered, except such as are "wise," "who, as advanced Christians have been trained by practice to distinguish right from wrong" (Heb. 5: 14). Sometimes the method injected or employed eats up the righteous principles, for right principles must be operated by right methods. Righteous principles can be hypnotized or put into disuse by wrong methods under the plea of "progress."

Why not employ methods to "suit the times"?

There is no requirement, no command nor intimation from God that the church may bend his truth to suit a wicked world! That would be injecting the leaven of wickedness into the worship of God. It might be Jezebelism, or Balaamism, or Nicolaitanism, or higher criticism, or ungodly adornment, or gambling, or corrupt society practices, or unfair combinations, or the love of money by tolerating evils where money or false positions are dominating. It takes Holy Spirit understanding to discern the good

from the evil. Matt. 13: 33 is to be understood and applied by way of restraint. In that text woman or undue church authority may admit or inject evil methods or practices into the "meal of worship," and into the meal of fellowship one with the other, or into the meal of communion with God. It would result in corruption.

Is man ever used in Scripture symbolically for evil?

A bad woman is used symbolically in religion, while bad men are used as types of evil in politics or governments. There is a Nebuchadnezzar, or a Balaam, or a Belshazzar, or a Nimrod for every Jezebel, for every dancing Salome.

How may the leaven of evils be kept out of the church of Christ?

By permitting the Holy Spirit to sit in councils, conventions and conferences. By refusing to sanction the pleas, requests, demands to admit questionable methods—plans which originate in worldly schemes, tricks, amusements, love of money, love of fame, ambition, and the error of suiting the times, which is another way of saying, to win a world that rejects regeneration and relies upon mere human reformation, "Ye must be born again" still holds good with God. And more: one regenerated must stay born.

Why does God reveal so much evil in man and in the world governments?

God is absolutely just and impartial. He will not cover or send sin off save by the Cross or blood of Christ, to be applied by man to his life. To inject good, pure blood into a leprous body will not cure

leprosy; so Christ's blood applied to retained sins will not send sins away. Hence God through Christ ever insists that repentance by Jesus' blood is the only cure for sin-diseases. He calls and calls all the time for sinners to come to him so he can send sins off—put cleanness where filthiness once prevailed. This is why God reveals sins. Sinner, will you get "scared" at your sins and flee into the only Refuge, Jesus the Christ? God uncovers the hideousness of sins through his goodness the more to impress believers to avoid Babylon's contaminations, to persuade believers to greater holiness; to be separate from the doom put upon all who oppose God (2 Cor. 6: 17, 18).

Why do not the vast throng of professing Christians give heed to Rom. 12: 1, 2; 1 Tim. 2: 9-11; 1 Peter 3: 1-5; Titus 2: 11, 12, and thus avoid loss by disobedience?

Because the truth has been so mutilated by false or corrupt teachers, that the people are largely ignorant of these consecrated truths for consecrated lives.

What is the distinguishing mark of this Babylonian woman?

First, she is "mysterious"; hides many things lest her doings come to the light.

Second, greatness is hers: many follow her.

Third, she is a mother of a multitude of children.

Fourth, she is an abomination of the earth: a people of corrupt practices.

Why is she drunken?

Because she is mad with the blood of saints and the

blood of martyrs of Jesus. She staggers with the awful amount of innocent blood in her being.

How did this view of the harlot affect John?

John "was amazed beyond measure." While he knew the depths of sin, yet he, for the first time, saw its dazzling splendor, so much to wonder at, so much worship toward God that is not from God. Harlotry, as pictured in the Bible, is a symbol of idolatry, adultery, fornication.

Nimrodism.

What did Nimrod, grandson of Ham, and Bar-cush (son of Cush) do to corrupt?

Bar-cush is *still* dominating many religious ceremonies in an overflowing, enlivening power—a sort of drunkenness or numbness in an alluring way. Nimrod means "a rebellious panther." He is still a rebellious mighty one. John was amazed at this great mass of organized evil permeated with gorgeousness.

How did God's woman, standing for saintship the world over, adorn her body?

"With appropriate dress, worn quietly and modestly, not with wreaths of gold ornaments for the hair, not with pearls or costly clothing, but—as is proper for women who profess to be religious—with good actions" (1 Tim. 2: 9, 10).

It was "not the adornment of the arrangement of the hair, the wearing of jewelry, or the putting on of dresses, but the inner life with the imperishable beauty of a quiet and gentle spirit, for this is very precious in the sight of God" (1 Peter 3: 3, 4).

This is how the saints or holy ones appear in this

age. What a contrast to Satan's woman riding on a great beast dressed in all the gaudy colors and ungodly styles of unregenerate peoples!

What are the self-evident truths as to modest clothes?

The first self-evident truth is that all believers must wear clothes.

The second self-evident truth is that every kind of clothes must have form.

The third self-evident truth is that somebody must make the form for the Christian, for no cloth can make itself into form.

The solemn heavenly truth is that the Holy Spirit will make a plain, simple form for the Christian if he is permitted; but the Spirit does not live in millinery shops, and rarely is he invited to go along to select the goods and the form. The fashion plate is preferred to the Holy Spirit. Christian assemblies are affected by deafness. Why do not Christian assemblies give ear to the Scriptures on plain apparel?

Because Christian congregations are mostly controlled by environments, and Satan has made the surroundings. To deny self of all ungodliness (Titus 2: 12) would bring difficulty, and the marchers on the "broad way" are not shunning worldly difficulties.

An Abyss Beast.

What was John about to see?

A beast or dynasty about to rise out of the abyss, or underworld. He saw him go on to destruction with a big crowd who believed they were marching

straight into salvation. Were they not successful because they were many?

A Seven-headed Monster.

What did John see arising?

He saw the last form of Gentile-world power, assuming form.

From John's vision day until the end of the present age the eighth one arises. This is the beast of chapter 13, out of the sea, and is double headed—political and religious. It gathers to itself all evils that have been in the other seven kingdoms, adds to it the ecclesiastical meanness, and terminates as the man of sin (2 Thess. 2: 3-12; Rev. 19: 20).

What do the ten horns symbolize?

Powers that fall under the seven heads. They are "hour" kings; get authority for a brief time. "Hour" means short time, as Jesus said: "Mine hour is come" (John 17: 1).

Two Hurtful Powers.

What hurtful powers are looming up?

The great "whore" of Rev. 18, guiding apostate Christendom, courting modern Babylon (Rev. 17: 8-18), uniting for one sole purpose to secure the whole earth in greediness of gain, false display and carnal amusements. It is the *last effort* to gain and conduct a world-wide power, gathering to the fulness of Gentile times.

Saintly Comfort.

What great saintly comfort did Jesus leave to every believer?

"And now I leave you a blessing; it is my own

blessing [peace] that I give unto you. I do not give the world [unbelievers] as the world gives" (John 14: 27). "In me you may find peace; in the world you will find trouble" (John 16: 33). Do you *take* this, *believe* this, patiently *endure* and wait your *crown* as *king-priest?*

Babylon's Bankruptcy.

Will not this worldly strife lead to bankruptcy?

It is very probable. With expenses piling up at the rate of hundreds of millions of dollars each week, how can the European nations escape bankruptcy? Borrowing $500,000,000 from the wealthy people of the United States does not augur well for our republic as against kings and emperors!

What can happen if Germany should win a decisive victory?

In that case should Germany demand several billion dollars' indemnity, out of the first revenues of France and England, how much will the bonds of those countries be worth? Suppose our own nation is urged by the loaners to help collect their money, what will prevent our nation from becoming embroiled in a conflict? The possibilities of the United States becoming deeply involved in those griefs is not remote.

Can human beings comprehend the vastness of the evils growing out of this European conflict?

No, no. Mind is too limited to get the reach. Even the very earth is being made useless by trenches, underground buildings; and millions of tons of metal and other war materials fill the thousands of farm

lands. Already France and England have contracted for false limbs to the amount of $15,000,000 for crippled soldiers; and orphans and widows count up into the millions. Only the bowl judgments of Rev. 16 are more extensive and destructive, because all present horrors likely typify all revealed of the seals, trumpets and bowls.

Will lasting peace come out of this struggle?

Human peace, though not lasting, is preferable to human slaughter. Unregenerated peace is not lasting. The pope of Rome may assist to bring national peace, but will it be regenerated national peace? Only the World-wide Regenerator, Jesus Christ, can bring everlasting peace!

STUDY THIRTY-SEVEN

The Apostate Christendom Chapter.—XVIII

The Call to Heed.

What comes next in order?

An "angel descending from heaven." He was entrusted with great authority and he was brilliant in splendor. With a mighty voice, unsecret, he cried out, "She has fallen! Great Babylon." Most extensive of all professing Christians! Great body! Wealthy! membership above all! She is the habitation, the dwelling place, of "every evil spirit,"—of every pretension to piety. She is the cage of every foul *fowl,* of every hateful bird. She is the stronghold of every wicked spirit. The merchants of the earth have grown rich through her helpful traffic in

badness. She indulges heresies, necromancy, astrology, fortune-telling, familiar spiritism, setting aside some of the commands of God. She has a great variety of amusements, games, diversions, and sees "no harm in them." She does not ask, "What use are these games, amusements, programs, and worldly entertainments with changes in divine practices?" but excuses herself continually. "What *harm* is there in them? No harm of themselves; for they can not operate themselves." However, what sobriety, what piety, what consecration can any believer get from them?

Babylon, Babylon, confusion, scattering; destruction by "the system."

What does Babylon say of herself?

"I am no widow! I sit as a queen. I shall see no sorrow. The world is getting better. I am in the world. I make the world. I have need of nothing. I hold office in the world, I enforce the laws! I call out the military when the people rebel. I kill the unbehaving! I build navies, and raise armies! I send armies against rulers I do not like. I think all are saved who believe my principles."

Why is it said of Babylon or Babel that she "is fallen, is fallen"?

The announcement is doubled because her fall will be intensified.

The Human View of Babylon.

Having heard the last call to "come out of her" we pass to God's view of the fall of Babylon (9-19).

What does God see?

The kings of the earth, the fornicators who took Babylon's advice, thinking it was good because it came from such high sources—all who lived deliciously with her, changed their church methods to get popular with her, accepted her practices, believing they were getting nearer the Bible—all, all lament her fall!

Why do so many just at that time stand afar off and look on?

They lament the awful fall and cry out "Alas! alas!" Greatly intensified they see the great city go down. She is burning up! Judgment has come.

What is the matter with the merchants of the earth?

I am wondering if the word "earth" here means earth to such as shut their eyes to Revelation 1: 5; 5: 10. Here earthly merchants deal in earthly merchandise, and earthly gold, and earthly silver, and earthly precious stones, and earthly pearls, and earthly fine linen, and earthly silk, and earthly scarlet, and earthly thyine wood, and earthly vessels of ivory, and of brass and iron, and marble, and earthly cinnamon, and earthly ointments, and earthly oil, and earthly fine flour, and earthly wheat, and earthly sheep, and earthly horses, and earthly chariots (automobiles), and earthly slaves—all come into view as affecting the admirers of Babylon as she *was*.

In what condition will those be who mourn much over Babylon's fall?

Their affections will be strong for wealth. They will cry "Alas, alas, that great city, that was clothed

in fine linen," etc. They look at her wealth, her adornment and her riches. She will have tremendous influences over business, science, religion and all trades. Shipmasters, tradesmen and dealers of all kinds will be selfish and unfeeling, just like their mistress. She will be made desolate in a brief time! Sodom and Gomorrah were warned when in sin, but their judgment came suddenly. So Babylon's judgment will come. Now is the time to get out and stay out!

An Angelic View of Babylon's Undoing (18: 20-24). Study with this Rev. 17: 1-7 and 18: 1-8.

What does the angel ask heaven, apostles and prophets to do?

To rejoice at Babylon's fall. To be glad she is out of the way of saints and all heaven.

What motions did another angel go through at witnessing Babylon's destruction?

He cast a great millstone into the sea. It was a wonderful testimony to God's truth.

What kinds of business went with Babylon's fall?

Every kind of tainted business—instrumental music, craftsmen, such as plumbers, carpenters, stone and brick layers, painters, machinists—all will find no more wages from her; no more marriages (Luke 17: 28). Saints will become like angels who never marry (Matt. 22: 30).

How are people deceived by Mystery Babylon?

By sorceries (declaring and throwing lots), or en-

chantments, or deceiving, putting forth wrongs and counting them rights. Poor, bloody body! For centuries she has shed the blood of prophets, and of saints until she herself loses her blood!

Are there no other Babylons presented to biblical students?

There was a literal Babylon which existed as the most exalted, wealthy, and forceful city on the earth. She began about B. C. 1700, founded by Nimrod, a grandson of Ham. He founded the cities of Babylon, Erech, Accad, Calneh, and in Assyria the cities of Nineveh, Rehoboth, Calah and Resen. He became the first idolater. What would have been the result if all men had remained in the country? The evils of Babylon still afflict mankind (Isa. 13: 1).

STUDY THIRTY-EIGHT

The Marriage of the Lamb Chapter.—XIX

Four Felicities (1-6).

Since the saints will be taken up into the air to escape world-wide judgments and to be married to the Lamb, there will be given to the saints the holy privilege to proclaim four tremendous praises to God for his victory over evils. These spiritual saints, having judged themselves by obeying the Word while on earth, are now in great ecstasy.

First, "Hallelujah; salvation, and glory, and honor and power, unto the Lord our God." Here four things in the first of the four hallelujahs are proclaimed in harmony with the four living ones in

chapter 4. Again, those "much people" said: "Hallelujah." It was the first one repeated—*intensified.*

The *third* hallelujah was participated in by the *four living ones* and the *twenty-four elders.* These "worshiped God" and proclaimed hallelujah. The word means "praise, rejoicings."

The *fourth* praise was a Throne-praise and it was a universal scene; "*Praise our God, all ye his servants, and ye that fear him, both small and great.*" And in response there was heard "the voice of a great multitude, and as the voice of many waters [peoples], and as the voice of mighty thunderings [motions of justice and mercy], saying, 'HALLELUJAH: for the Lord God omnipotent reigneth.'"

What did these great praises signify?

Since they come just before the *marriage of the Lamb and his bride,* they signify that just after these four hallelujahs the marriage will take place. A new administration will then be started. How glad all saints should be to know this! The best of all administrations is theirs forever.

The Marriage of the Lamb and His Bride.

What relation exists between marriage of the Lamb and the King's Son in Matt. 22: 1-14?

The parties are the same. Matt. 22 is the picture and Rev. 19: 7-10 is the description of the marriage.

How did the bride make herself ready?

By faith, and obedience. She believed every truth for faith; she believed and obeyed every fact; and more, she believed every promise and finds true joy.

Is Israel included in the bride?

Israel is now Jehovah's wife, living away from God in spiritual adultery, but will be cleansed and given wifehood in purity and power (Hos. 1, 2, 3). Israel is yet the wife of Jehovah, but in bondage.

Why are those summoned to the marriage of the Lamb blessed, happy, blissful, felicitous?

Because in the earthly bodies they were true to every obligation as adopted sons, keeping, with other graces, the Lord's supper (Luke 22: 20; John 13: 2; 1 Cor. 11: 20). Saints did not doubt the Antitype on earth. "Those words of God are true."

Just the Right Array.

What constitutes the proper garment for saintship?

Christ's righteous acts. Christ's life applied to disciples. It is clean, white life. It is in fineness above all other life. Just thoughts, just words, just actions, just dealings, just relations to God and man.

Making the World Better.

Is mankind growing better?

Who but God knows whether mankind is growing in God's wisdom, God's holy practices and in God's moral forces? Man follows many standards, even some that are very deficient in high attainments. So long as there is an increased population of heathen it is doubtful if mankind, as a whole, improves much in morals.

What are the opposing forces to the attainments of an ideal life in Christ?

The hindrances are so lengthily considered in this

book out of the very scope of revelation that further pursuit is not necessary.

What has been done to meet the requirements in gospel evangelization?

Hundreds of millions of copies of the Bible and portions of the Bible have been published and distributed among all nations. In this way Bible knowledge has been given to all nations and " the gospel of the kingdom " has been " preached in all the world for a witness." Notwithstanding the Anglo-Saxon people have done this with free-heartedness, no man in Christ is yet delivered from the responsibility of helping to teach all nations by prayer, by money, by influences. Until Christ arrives and releases the Christian, he must be missionary, both in spirit and in actuality.

What are the means and activities one can employ?

One can urge the work, whether organized or not organized into mission boards, or under any other name. One can go at it personally or send some one and meet the expenses. Organized effort is a short cut across the field instead of going around by the highway. The apostles went the highway-route and did more than many an organized effort. Preach the Gospel anyway, every way in the Lord, but it must be in God's way.

Through personal efforts, through organized measures large numbers have been reached with the Gospel. Tracts, leaflets, pamphlets, books have gone out to many millions; ministers have braved great dangers to carry the messages: Leagues, Endeavorers, Workers, ministrations, hospital efforts, and many kinds of lines are followed with an extensive Sunday-school

system to make mankind conscious of better things. Some of it may be lost on stony ground, some may be choked by thorns, others may have been food for fowls. And more, these tares may have stung many indeed. But all these do not give the "good seed" release from more and greater effort to sow the Word.

Is it right to preach the Gospel through strife?

The Holy Spirit in the heart of Paul said, "It is true that some actually proclaim Christ out of jealousy and opposition; but there are others who proclaim it out of good-will. Nevertheless Christ is preached" (Philpp. 1: 18), whether "in pretense or in truth."

As to the growth, God will care for that. God giveth the increase, and let us all take more interest in what God has committed to us. There are many personal commissions which will keep us all active in our "Father's business."

STUDY THIRTY-NINE.

The Doctrine of Uniformity.

Do the teachings in the New Testament for this age reappear in the book of Revelation?

They certainly do. If God deigns to give man duties, obligations and means of service to honor himself, they surely must go on to the close; and as they are divine, both in purpose and in effects, in the sons of men, they will appear in the predictions as reflectives or pictures.

Is the principle of repetition in both duties and predictions still carried forward to the end?

It is. All of God's efforts have been to bring men who believe him into UNITY; we still have teachings of uniformity in diversity, and diversity in uniformity in Revelation.

This doctrine of uniformity is based on the whole truth of God. Holiness of heart is the ground of growth (Rom. 12: 1, 2; 1 Cor. 1: 1-10; 1 Tim. 2: 9, 10; 2 Cor. 7: 1).

Why do some professing Christians ask, on questionable conduct and doubtful dressing, "What harm is there in it?"

Probably they know no better. Possibly their teachers know no better. And so long as people seek self-justification for questionable conduct, and do not read or study the Bible, excuses, lapses, and neglects result. If preachers, teachers, writers, and all who say "Lord, Lord" were to teach and ask, "Can I apply Christ's righteous acts by going to this place or by my conduct and appearance?" possibly looking for "*no harm*" would cease.

The Second Coming of Christ in Glory (Rev. 19: 11-16).

Name a few related passages (Matt. 24: 16-30; Acts 1: 11).

Nothing is more certain than that Jesus will come to earth, without sin unto salvation in great glory to take charge of human affairs. The view is that of the Lamb leaving the throne of his Father to become King of kings and Lord of lords on earth.

What was open to John's vision?

An "open heaven." God is ever open to his own.

What did John see that was wonderful?

He saw "Faithful and True" sitting upon a *white* horse. This is the second time Jesus appears on a *white* horse, and once he came into view upon a *white* cloud, and lastly he will appear on a *white* throne (20: 11). Each time the King of kings in *white* means judgment and rulership toward men. He is not only exact, but just and holy.

Is any description repeated here?

Yes; those flame-eyes of Rev. 1: 14 reappear. None shall escape his piercing eyes.

Why are many crowns looming up on his head?

As Victor of all the earth he is entitled to many crowns. He has gained many victories.

What other new thing appears?

A new name for Christ, known only to himself. His spiritual brethren also get new names, known only to such as get that new name (Rev. 2: 17).

Why should his clothing be "dipped in blood" like Joseph's was?

Jesus' bloody vesture means that he will bring the sign of redemption with him to earth, that saints may behold with joy the cost of their purchase, and sinners should see what they rejected. "His name is called The Word of God."

Are there armies in heaven?

There are, and Michael is their chief (Rev. 12: 7). This angel is clothed in white, again expressive of

Christ's righteousness in victory. Each warrior was clothed like every other warrior, which is a repetition of godly doctrine of this age.

Have we studied about "a sharp sword" heretofore?

We have. See Rev. 1: 16; 2: 12; 6: 4. It is still the Word-Sword. With this "he will smite" or judge the (Gentile) nations (Matt. 25: 31, 32).

After that judgment will he rule them?

"He will rule them with a rod of iron—strong, pure government."

He will govern with exactness as "KING OF KINGS AND LORD OF LORDS" only can—in delightful love and unyielding firmness.

STUDY FORTY

The Armageddon Conflict.

What does this word mean?

It means hill of Megiddo, north of Jerusalem, where Israel won victories over Gentile Syrians, and Midianites. Here the woman judge, Deborah, helped the man, Barak, to win a notable victory. There will be women victors with Christ!

Between whom will the battle of Armageddon be fought?

Between the hosts of sin and Christ, for the issue will be who shall have the earth, Christ who bought it or Satan who is only a comer-down. This closing battle will take place at the end of Christ's reign on earth.

When will this great contest take place?

The exact day or time is not known to mankind, but it will occur when Christ comes with all his saints to take charge of the earth. Each year sin embodied in men and in nations ferments until it becomes so hideous that God's remedy will be applied. Jesus as Lion of the tribe of Judah must tread the grapes in the press of the maddening wine of the wrath of Almighty God. Study elsewhere in this volume the events which are to lead up to the battle of Armageddon.

Why the picture of an angel standing in the sun?

Because there is to be a "bird-feast," and this angel has come to call the fowls of the air to their feast.

What are the birds to feast upon?

On the flesh of kings, of captains, flesh of mighty men [war lords], of free men, of slaves, of horses! Awful losses! This is the "supper of the great God." It closes the age.

What constitutes the body that gathers to war against Jesus?

The "beast," or dynasty, kings of the earth and their armies—all Gentiles, 200 millions of soldiers.

The Second Doom (Rev. 19: 20).

What will be done with the beast?

He will be cast into the fiery lake of sulphur. He was thousands of years perverting truth and injuring godly works.

Who will be doomed with the beast?

The "false prophet," the miracle-worker, and

those who had the mark (666) of the beast and worshiped him.

What Is the Greatest Joy?

The greatest of all raptures, the church going out to meet the Bridegroom (Matt. 25: 1).

This little book is concerned about the predicted judgments and preparations to meet what God has planned in salvation. Tremendous events are passing rapidly in review, and to deny that they are not connected with filling of prophecies is to deny the truth of God. We trust that no one will subject himself to dealing in misrepresentation by concluding that the author of this book is trying to forestall God. We are perfectly satisfied with Matt. 24: 36. That our Father will send Jesus, who will stay at home until those times of universal restoration of Israel, we do not doubt (Acts 3: 21). We have not a particle of doubt that he will both *appear* and come *to reign.* His *appearing* to take out his people is one thing, and his coming *to reign* is quite another event.

STUDY FORTY-ONE

Pa-ren-thet-i-cal

A Suggestive Survey.

At this point it may be well to take a sober glance at transpiring events from Israel's point of view. Let us look at Luke 21: 24, 25.

"Jerusalem will be under the heel of the Gentiles until their day is over—as it will be."

"The capture of the land" of Palestine took place

B. C. 606. From that time to 1914 is 2,520 years since the Jews have had no government of their own. Gentiles have been their masters ever since (2 Chron. 36: 6).

B. C. 595 the Shekinah or visible symbol of Divine glory in the tabernacle and temple was taken away. Two thousand five hundred and twenty years minus 595 brings us to A. D. 1925 (Ezek. 9: 3; 10: 4; 18: 11, 23).

" The destruction of Jerusalem and complete capture of the people, B. C. 587; 2,520 years minus 587 is 1933 A. D. (2 Chron. 36: 17).

This is not trying to set *dates* for Jesus' *return* to earth, but these are dates that reach into Daniel's " *time* of the end " (Dan. 8: 17-19; 9: 26; 11: 35, 40, 45; 12: 4, 6, 9). He had a vision from the B. C. dates mentioned up to the close of this age, or the return of Israel to their land. As 1920 is four years short of exact time, 1924 is the correct date when the first great event occurs affecting the return of the Jews to their promised possessions. This war will in all probability open the way for their possession under some Gentile protectorate. Much might be written concerning diplomacy affecting the Jews and Mesopotamia, which is part of their land.

How should believers comport themselves, seeing that all are in " the *time* of the end " ? Brother, are you getting ready to go out of coming troubles, or are you busy making ready to stay here?

" The war which has already shocked the world by its *sudden* outbreak, widespread extent and unprecedented ferocity of *destruction,* coincides with the

prediction in 1 Thess. 5: 3 and forcibly adds to the probability that this time measure, of 2,520 years, may be correct. If so, then the limit in 1915 must mark some event of national importance to Israel. It is significant that suggestions are already being published of restoring Palestine to the Jews.

"How wonderful if the date should be as exact as the 'self-same day' of Israel's deliverance from Egypt (Ex. 12: 41; Acts 7: 6; Gal. 3: 17) (430 years of the covenant, 400 of servitude)."—W. E. B.

Are Bible dates for the church or for Israel?

For Israel. Bible dates had to do with Israel's overthrow; Bible dates have to do with Israel's return to the land.

Israel was promised chastisements for disobedience. *Five* chastisements are given in Lev. 26: 14-31. Then follows the promise of dispersion or scattering among the heathen. As a people they are yet *scattered* among the Gentiles. There has been no Shekinah presence since they were taken to Babylon, and there can be no Shekinah for them until Messiah becomes their actual King on David's throne (Isa. 9: 7).

There lies before me a copy of the "Great Demonstration," by J. A. Battenfield and Philip Y. Pendleton, which is evidence of great study of the Book. A few of the authors' deductions are given here, simply to cause our readers some thought. There is a great cause for events now rapidly transpiring and bringing heart-perplexities to rulers of nations. The authors of "Great Demonstration" do not claim an *hour* or a *day* or a *set time* when Jesus shall come for his saints, but they, like others, deal with "the *time*

of the end," which may be quite a number of years, since many marvelous things must occur, according to the prophets, before Jesus' arrival. Personally my mind is not inclined to the study of biblical dates to find unfulfilled seasons. These are given to awaken some interest in our own momentous events: "1913-1917, Christ's final call to the Jews to believe Christ as the Head of the church, their Messiah; 1917-1920, Christ's final call to the Gentiles. 1920-1926, fall of Roman Catholicism. 1927-1948, fall of the Jews and Mohammedanism. 1949-1956, fall of godless governments (likely among them church federation, now fast taking form). 1956-1972, fall of Protestant corruptions."

Satan's organized kingdom will be overthrown. Let us all be ready not to go down with it.

STUDY FORTY-TWO

Seven Kinds of Judgment

"The Books Opened."

How many kinds of judgments are "invested with especial significance"?

"Seven." (1) The judgment of believer's sins through the Cross (John 12: 31). The atonement as made. (2) The disciple's self-judgment (1 Cor. 12: 3). Each believer can bring his faults, blemishes, shortcomings to Jesus, through penitence, and ask forgiveness. He judges himself through the Word and Christ mediates for him before God. (3) The obedience of the believer is tested (2 Cor. 5: 10). "Every work must come into judgment" (Matt. 11:

36; Rom. 14: 10; Gal. 6: 7). (4) Judgment of nations at Christ's coming (Matt. 25: 32). No resurrection is found here. Christ takes what is here upon his arrival and gives it what belongs to it. The wicked dead are resurrected, then judged. Nations are judged with respect to how they treated Israel during her dispersion. The Jews, who represent Israel, have been shamefully treated by Gentiles during this Christian age. Nations have to account for their cruelties. (5) Israel will have to be judged nationally when Jesus comes, to find the fit ones to go into the land. There will be a purging (Ezek. 20: 38; Psa. 50: 1-7; Mal. 3: 2-5; 4: 1, 2). (6) The judgment of angels who left their first estate (Jude 6). This occurs at the close of the 1,000 years' reign of Christ (Rev. 20: 11-15). Believers take part in this judgment (1 Cor. 6: 3). (7) The judgment of the wicked dead. Here is a resurrection; it takes place at the great white throne, the throne of exact justice.

Judgments indicate the need of setting things right. Wrongs must give place to rights. Errors must be set in their proper places by a just Power.

The Fourth Doom (Rev. 19: 21).

Who are the remnant evil ones?

There are and will be a great body of scoffers,—men who scorn at godly actions, and write blasphemous articles against God; speak and write against the virgin birth of Christ; deny the purchase-blood; speak of their own culture in preference to the Christ atonement. Yes, men who will belittle Jesus' coming to reign on earth! These are the remnant of Satan's working force (2 Peter 3: 3).

The Millennial Chapter.—XX

The Grace of Righteousness.

We have seen that the purpose of God was from the first marked out for the privileges of his sons through Jesus Christ, in fulfillment of his loving purposes, and to win praise for that glorious blessing which he freely conferred upon us in his dear Son. For by union with Christ, and through his sacrifice of himself, we have found redemption in the pardon of our offences. This is in accordance with the wealth of the blessings that God heaped upon us, which were accompanied by countless gifts of wisdom and discernment, when he made known to us his secret purpose. And it is also in accordance with the loving design which God planned from the first to carry out in Christ—the establishment of a new order when the times were ripe for it, when he would make everything, both in heaven and on earth, center in the Christ (Eph. 1: 5-10). God is nearing the period when he will "mark the completion of the ages."

What is the first thing in this chapter?

The first move in making a new creature or to regenerate a sinner is to put Satan out of business in the mind and affections; so here, in order to set up a new and holy age, Satan is put away so that he can not tempt people.

Who takes charge of putting the devil into the abyss?

An angel from heaven. When heaven moves other things must move out of the way.

What may be inferred by binding Satan?

"Chains" stands for binding means. As a man would bind with an iron chain, so Satan is put away from his approach to man. All communications are cut off between him and mankind.

How long does God put Satan away from man?

One thousand years, or until the millennial age closes. This age is distinctively Israel's as leading in the flesh, and the church in Spirit.

Will Satan come again into the affairs of mankind?

After the 1,000 years "he must be let loose for a while" (verse 4).

STUDY FORTY-THREE

The First Resurrection (1 Cor. 15: 52).

What is meant by "first resurrection"?

Patriarchs believed in resurrection (Gen. 22: 5). Revealed through prophets (Isa. 26: 19; Dan. 12: 14). Dead restored (2 Kings 4: 32-35; 13: 21).

Jesus Christ raised the dead (Matt. 19: 25).

Christ came out of death (Luke 24: 1-8; John 10: 18).

Saints were raised (Matt. 28: 52, 53).

Apostles raised the dead to life (Acts 9: 36-41; 20: 9-10).

There will be two resurrections—the just and the unjust (John 5: 28).

Who comes forth at the first one?

Those who are in Christ. Those who are called to the marriage feast up in the air, or heaven. This will

be when Christ comes for them—it is his APPEARING (Titus 2: 13; 1 Tim. 6: 14; 1 Peter 1: 7). Where these two events are mixed in the mind confusion is sure to result. Even this first resurrection is in two parts: First, the saints who are to go at his appearing; second, those harvested during the "great tribulation" (Matt. 13: 30). Then comes the resurrection of the wicked at the close of the 1,000 years (Rev. 20: 11-15).

Who shall be happy and holy?

Those first resurrected. They are "holy" because of Christ's righteousness; they will be happy because they are counted worthy to reign with Christ for 1,000 years (verse 6; Isa. 61: 6).

Satan Loosed.

What will Satan's mission be?

During the 1,000 years of millennium the Gentile nations will have grown to great proportions, and though the Gospel shall be preached to them by the immortal Christ and saints, the devil will go among them when let out of the abyss and tempt or corrupt many (verse 8).

Why are the nations called Gog and Magog?

Close observation shows that Satan will gather the tempted nations for this last earth-battle. Gog seems to be the name of the general or ruler, and Magog intimates that the main forces are coming from Russia, which has persecuted the Jews above all others, hence she will receive double justice from God. Israel's country by that time will have grown very wealthy, and there will be great temptation for taking

spoils. National, filthy covetousness is not one whit better than personally tainted coveteousness, and often it destroys whole nations. God puts all of them out of business, which is very good, lest by living, all peoples should be corrupted. If injurious weeds are left alone, they will root out and destroy all wheat. If impenitent people were not eventually removed by God the whole earth would become waste. It did once. The remedy was water. The color of the rainbow indicates what element will next be employed.

At the close of the battle of Magog Satan meets his doom (verse 10). This is the *sixth* doom.

What is the seventh doom?

It is the unbelieving dead or those that belong to the second resurrection (verses 11-15). Such had refused to permit themselves to be enrolled "in the book of life." In their day on earth the Lord held out to them love, light, life, but these were rejected. They are judged according to their works (Luke 12: 47, 48). Will such as plead their own "good works" be there (Matt. 7: 22, 23)? The awful blank where their names might have been!!

STUDY FORTY-FOUR

New-Things Chapter.—XXI

Joyous Things.

What seven new things now come into view from heaven?

(1) A new heaven. (2) A new earth. (3) A new people. (4) A new Jerusalem, the Lamb's wife.

(5) A new temple. (6) A new light. (7) A new paradise.

Why should there be a "new heaven"?

Because the old heaven, the old institutions, the old order, the old surroundings were contaminated and Jesus had to go away from earth to cleanse all (John 14: 3; Heb. 9: 23).

Is Satan still prince of the power of the air?

Yes, by permissive will of God. Here is where God makes "an open door" for saints to go through. John went through; Elijah went through; Enoch went through; Jesus went through—all are typical of the church going through when she is finished.

Why will it be necessary to clean up this old earth so that there may be a new one?

God has long waited for men to make it clean by being regenerated, morally, religiously, politically, but the more the nations work at it in their way, the more it needs regeneration. Hence, God will bring to an end man's way and send his Son, the King, to cleanse it with "the baptism of fire."

Peering into the End.

What will be the order of events up to the time Satan will be destroyed and Christ will hand over his kingdom to the Father (1 Cor. 15: 24)?

(1) The return of the Lord after marriage to his bride (Matt. 24: 29, 30).

(2) Destruction of the beast and his host (Rev. 14).

(3) The judgment of the nations (Zech. 14: 1-9).

(4) The 1,000-year reign of Christ and his wife.

(5) Satan's testing by permission, and ending.

(6) The second resurrection and judgment.

(7) The DAY of Jehovah in consummation (2 Peter 3: 10-12).

Summary of Satan's Career.

(1) Was light-bearer in God's realm (Ezek. 1: 5). Was God's anointed, but fell (Isa. 14: 12-14).

(2) Cast out of heaven, like lightning (Luke 10: 18).

(3) Operates in air and in hearts of men (Eph. 2: 2; 1 Peter 5: 8).

(4) As serpent or twister he perpetrated a fraud upon Eve's conscience (Rom. 5: 12-14).

(5) Satan continues his assaults upon mankind.

(6) He has an organized " world-system." Its dominant principles are selfish greed, killing, false ambition, deceptions.

He offers many things of this world for service to him; but he has not even three grains of sand to give away, for he never bought anything. He is usurping all the things that Christ bought.

(7) He is prince of the power of the air by permissive will of God (John 12: 31; 14: 30; 16: 11; 2 Cor. 4: 4).

(8) Once Satan had the power of death, but Christ took it from him (Heb. 2: 14).

(9) He still accuses saints before God the Father (Rev. 12: 10).

STUDY FORTY-FIVE

(3) The New People (21: 3-8).

What did that loud voice from the throne say?

"See! the tabernacle of God is set up among men." To coming Israel God promises: "My tabernacle also shall be with them" (Ezek. 37: 27).

What will God do to this new people?

"Dwell among them. He will wipe away all tears from their eyes." All joy! The Spirit put this in here to encourage hope. The saints must ever be expectant. No more death, no more griefs! Isa. 25: 8 connects with this for Israel. Jer. 31: 16 is a witness, also.

What more did the Throne-sitter say?

"See! I make all things new." This from the Perfect One, who is no longer conscious of sin.

Can the Throne-sitter be trusted?

Listen! "Write, for *these words may be trusted and are true.*" Each truth is a correct statement.

What more does the True and Faithful say?

"It is done." "It is finished." The books are about to close. The age is completed.

What is a most gracious promise?

"To him who thirsts I will give of the spring of the water of Life, freely." And still more! "He who conquers shall enter into possession of these things, and I will be his God, and he shall be my son."

Does God do for his redeemed what he did for his Son?

He evidently does. He gave "his only begotten Son" a place on his own throne; and will not Jesus give each saint a place upon his throne? He gives saints permission to "eat of the Tree of Life." "Not to be hurt of the second death." "Give of the hidden manna"; a "white stone in which is a new name." "Will give him the morning star." "Clothe him in white raiment." "Will write upon him the name of God, even the new name of Jesus." "Made us kings and priests." We shall reign with him. "We shall judge or help to rule the world."

Why does John receive a message as to wicked sinners (Rev. 21: 8)?

Like in Isa. 30: 33 it is a last warning. It is the last sentence repeated upon cowards, degraders, unbelievers, murderers, the impure, sorcerers, idolaters, and all liars. "Their place will be the burning lake of fire and sulphur." God said this (and he surely knows) as well as he said, "I will wipe away all tears." Both *can* be believed. The second death and lake of fire are identical (Rev. 20: 14).

After 1,000 years the lake of fire still exists for Satan.

(4) **The New Jerusalem** (Rev. 21: 9-21).

What message does one of the plague angels bring to John?

You observe the seven last plague-angels of Rev. 16 are still busy to the end of the age! Now they

are delivering saintly messages instead of judgment curses.

This is the message: "Come here, and I will show you the bride, the Lamb's wife." O joys! O eternal felicity!! Shall we become a part of the New Jerusalem? O yes, yes! How then ought we to LIVE?

Why take John up into a high mountain?

It is a figure of speech to convey to the human mind the best point of view, for the best of all was now to come into John's view. It is the consummation of all consummations!!

A Vivid Description.

What all does the view bring to John?

First, all was the "*glory* of God." Next was a description of her *light.* "Its brilliance was like some very precious stone, like jasper, transparent as crystal." "A crystal is perfectly clear, the oriental jasper is a beautiful sea green. The stone that is here described is recognized as a perfectly transparent jasper, being unclouded as the brightest crystal, and consequently the most precious species. Nothing can be finer than this description; the light of this city is ever intense, equal, and splendid. It is tinted with this green hue, in order to make it agreeable to the sight. How beautiful the light of the glorified church will be!

Why is it described as having a great high wall?

Wall, symbolically, stands for the strength of a city. Isa. 26: 1 teaches that "wall" is set for salvation. In Prov. 18: 11 "wall" is used for great stability.

Hence "wall" in this text stands for absolute security.

What are gates for?

For entrance of good and exclusion of bad. Here for entrance only. At each gate stands an angel—a watch-angel.

Why are the names of the twelve tribes of Israel inscribed on the gates?

This is a great question and space forbids its pursuit here. However, study the marching arrangement of Israel through the wilderness (Num. 2 and 10), which will shed light upon this subject.

Twelve is the number of final spiritual governmental completeness.

The gates pointed to the four world-directions, from whence came all who make up the bride, the city. This city is a new creation, hence four sides.

Why were the names of the twelve apostles inscribed on the twelve foundations?

Twelve signifies perfection of church government.

The Holy Spirit said something about apostolic foundations in Ephesians 2: 20. In the New Jerualem the names stand at the base, the very resting place of the structure—"church glorified." It was by the apostles that the very stones were fitted for this great city.

Why did the angel measure the city, the gates and its wall?

We have learned that when something "new" was about to begin, angels or holy beings measured the

structure. Here the *finished* work was to be measured by a "most valuable measure," *a golden rod* (Ezek. 40: 3; Zech. 2: 1).

The City Is a Cube.

Can the dimensions, expressive of the bride, be given?

"The city is equal in dimensions." Its length, breadth, and height are equal—twelve hundred miles each way. The wall was 288 feet thick. This is 2x2x2x2x2x3x3. It is composed of two 3s and five 2s. *Three* stands for Father, Son, and Holy Spirit, and these figures are doubled, expressive of double perfection in their work of redemption. *Two* stands for Christ's duality, Divine and human, and there are five twos here; its significance is important. *Five* stands for progress, but incomplete. However, this dualism of Christ, put in a fivefold manner, brings the incompleteness of man to the highest possible perfection. The wall indicates perfect security.

What is the measure of a man or a cubit?

A cubit is the length, from the tip of the elbow to the tip of the middle finger. Usually this is eighteen inches.

Have Israel and the church anything to do with "the measure of man"?

Perhaps it refers to man's limit in life or abilities. Twelve tribes of Israel, multiplied by twelve apostles, who stand for the church, both of whom have Christ as their Center, when multplied equal one hundred and forty-four. This, multiplied by Christ's duality, Divine and human, makes just 288, or 4x72.

STUDY FORTY-SIX

What does the Spirit use to make a great comparison?

Very precious stones. As to their significance in values or character it is quite difficult to determine; but since each tribe of Israel was represented by a precious stone in the breastplate of the high priest, which he wore over his heart, they likely were symbolic of the character of each tribe. They are here given as to names and color in the New Jerusalem. O what beauty and value will each redeemed one have then!!

(1) *Jasper,* which is a sea-green color and was given to Judah, signifies unending.

(2) The next was *topaz,* which stood for Issachar. Its color was dead green mixed with yellow.

(3) *Carbuncle,* set over for Zebulun, a deep red color. When held up to the sun it appeared like a burning coal. It is the jacinth of Revelation.

(4) An *emerald,* a bright green color, stood in the breastplate for Reuben. It is one of the most beautiful and very soothing to the eyes.

(5) A *sapphire* represented Simeon. In color it is fine blue. Blue is a type of the heavenly.

(6) This was a *diamond.* It is colorless but grand in reflecting light. Was assigned to Gad.

(7) A *ligure,* or possibly an *opal,* of a mixed color of green, yellow, blue and red, most brilliant in appearance. It stood for Ephraim, and fits up well to his character.

(8) This was an *agate,* and was placed on the breastplate for Manasseh. In color dark, horny red, with streaks of bluish white, generally in bands.

(9) To Benjamin was given an *amethyst,* a very fine purple or violet color, with bands of strong red and blue streaks.

(10) To Dan was given the stone *beryl,* bluish-green, indicating everlasting heavenlies.

(11) *Onyx* stood for Asher. In color it was banded jasper or chalcedony, white and gray layers alternate.

(12) *Jacinth* belonged to Napthali, in color dead red with streaks of yellow, and highly significant. Its everlastingness and knowing character meets the character of the tribe.

What is the probable purpose in using those beautiful gems?

Very likely to show man that in his redemption he shall ultimate in great *beauty* and *value,* just as Jesus is now upon the throne in heaven and will be upon his own throne upon earth.

How might these grand stones be used to enhance faith, love and hope?

Certainly not upon the human body, which is not yet clothed with the heavenly house; but the artist could paint them as they were used on the breastplate of the high priest. Then the pictures could be given in children's meetings to portray how beautiful a believer will be in heaven. It takes beautiful, spiritual pictures to impress grand and splendid thoughts upon the child's mind.

Why will there be no temple in the New Jerusalem?

Because God and the Lamb are the temple then. The Israelites worshiped in the temple; we worship in our bodies (temples), and in the completed things. Both our Lord and the Father become the real worship in eternity. The Lamb is the light or illuminating power, as he now is of mankind.

Will nations bring their gifts to that city?

Truly. If gifts are brought by nations then there will be nations beyond the 1,000 years of Christ's earthly reign.

(5) A Wonderful New Temple.

This has already been treated.

(6) A Great New Light.

What give light to the city?

Both the glory of God and of the Lamb will reflect all needed light. No shades of gloom can be there.

Saved people of nations shall walk in that undimmed light. Even the kings are entitled to put glory into the place.

Why is the teaching of verse 27 put here?

As a warning to sinners not to indulge any hope that an occasional good thought or good deed will atone for sins. Cain stood fast to his "good thoughts and good actions," without a consciousness of atonement as God demands atonement.

Why are the redeemed enrolled in the Lamb's book of life?

God from the beginning ordered that this Christian

age should be a "suffering one" to saints, to give them experience fiber for rulership in the next age; hence they must suffer as did their Savior. Trying environments here result in glorious liberties in the next world or dispensation. Saints still are "pilgrims and strangers" to worldly ways and methods.

STUDY FORTY-SEVEN

The Farewell Chapter.—XXII

Why do you call this the farewell chapter?

Because it deals with last things and blessings go with them.

The New Paradise in View.

What is the first subject in this study?

An angel showing "a river of the water of life, lucid as crystal, issuing from God's throne, in the middle of the street of the city."

What does that "water of life" symbolize?

In John 4: 14 Jesus uses typical language expressive of the Holy Spirit's indwelling. Hence, in this text we have the same idea; the presence of the Holy Spirit flowing from God and the Lamb into the midst of the bride, the New Jerusalem. As the Holy Spirit now dwells in the believer he shall never leave him, but still in the great completion of earth experiences the Spirit shall dominate him.

What can be learned from the "Tree of Life bearing twelve kinds of fruit"?

The "Tree of Life" is evidently Jesus Christ, yet a Lamb or Sin-remover. On this side of the river or

in this dispensation godly fruits are enjoyable twelve months in each year (every day), and on that side of the river, or in the next dispensation, there will be constant fruitage to enjoy. Our Tree is everbearing. He is the Light of men; and he will be the Light of saints. Perfect spiritual government also connects through the twelve manner of fruits.

Wherin lies the healing element of national wholeness?

God puts that healing element into those leaves. Leaves are the breathing powers of trees. The spiritual breathings (inspirations) of the Lamb and saints, his wife, flow out into nations who, receiving the very basic elements of health and unity, take on the wholeness. Healing and growth result in peace and prosperity.

Who inspires (breathes into) the prophets and sends the messages?

"The Lord God." In this case God sent his angel "to show his servants what must quickly take place." God quickens out of his long-sufferings. And to heighten his utterance he says: "I will come quickly." He will not tarry or linger when he starts for the earth.

STUDY FORTY-EIGHT

Who are promised happiness (Rev. 22: 14)?

"Blessed, felicitous, blissful will be he *who lays to heart* the words of the prophecy contained in this book," or roll. *Happiness* comes to him who teaches that this book opens up tremendous realities and will

fill up its measure, whether in felicities out of Christ's righteousness or whether by judgments of sin most fearfully effective.

Why do men of learning, men of culture, as men count culture, teach that this book is not for our times and generation—only a picture book?

We like to give Bible reasons for neglect and lapses, not like the sons of the prophets at Bethel and Jericho, who had in mind the rapture or outgoing of Elijah that day, but *doubted their knowledge.* They knew that Elijah would go up into heaven that day, were in the prophetic rapture, knew he would ascend, saw him go up; but they doubted both their eyes and knowledge, and were eager to send fifty men to hunt for Elijah in the valley and mountain. The trouble with the crowd of "modern prophets," or the theologians, is that they will not even hunt their own hearts for doubts, but are very busy multiplying skepticism in others on the virgin birth, atonement, inspiration, and integrity of the Bible. If they only would find their *own* doubts in their knowledge they would cease making *excuses* for disobedience!

Who was this angel who has been leading John about in heaven, showing him wonders to come?

It was a redeemed one of the prophets. He surely was not *dead in his grave* like a beast, but was in rapturous labor with John, who was "in the Spirit," and no doubt the Spirit was in John. He was filled on the day of Pentecost, and no one has been notified that the Holy Spirit ever left him (Rev. 1: 10; Acts 2: 4).

Why does the angel again caution John not to keep secret (not to fold up and lay away or put to sleep) *"the words of the prophecy contained in this book" of Revelation?*

Because the "time is near." The hour of finishing is come. The time is here when the "wrongdoer must take results of wrongdoing, and the holy-minded must take on results of holy living." "I bring my rewards with me." I "will not come and mingle with this mixed multitude."

"I Am Still Alpha and Omega."

"I have not disappeared from earth's interests." I am First and will be Last to quit calling. "I was Beginning and will be the End of effort to save."

Another Blessing.

What is this great promise?

"Blessed will they be who wash their robes" (expressive of favor, honor, dignity, and acceptance), "that they may have the right to approach the tree of life, and may enter the city by its gates."

The Attestation.

"I Jesus sent my angel to bear testimony to you about these things before the churches. I am the Scion and the Offspring of David, the Bright Star of the morning."

The Last Invitation.

Who gives the last invitation?

The Holy Spirit, the bride or church, and the hearer or obedient one.

The Call of the Spirit.

What does the Holy Spirit call to?

The Holy Spirit calls sinners to four fundamental or four primary elements in redemption.

On the day of the Holy Spirit's arrival in Jerusalem, among a praying, waiting body of believers, not an hour was lost, but instantly he found homes in all who were expecting him (Acts 2: 2). Once in the house he caused the very building and air to witness for him. He demonstrated his fitness and worthiness to take charge of the services. He is yet fit and worthy for this.

Why did he go into every one and not just the preachers?

Because he is a personal Helper, a real Being, just as we are real. Each one has needs; each one has power, so he enlarges each one's spiritual power and abides in each one's heart to direct the *worship* and the *witnessing.* If he is thrust out, then the believer has only his own personal *intellect* to lean upon, and such intellect is usually a broken reed.

What did the twelve apostles do when empowered by the Holy Spirit?

They stood up. Being twelve they represent high, orderly, spiritual government, in the church. Like the priests in Israel they dared not sit and teach, but stood up. They were not empowered with *judicial* power, but the church is. The church can *sit* like Jesus sits. Judges *sit;* preachers and teachers *stand.* In Rev. 3: 20 Jesus still stands and calls to sinners. He is not in the *judgment* position. In Rev. 10: 5

the "angel is *standing* upon the sea," is not passing judgment but insisting upon claims. In Rev. 15: 2 the victorious people *stood* on the sea, with harps in praises. They were not judging, but praising on account of victories.

In Rev. 18: 15 the world-merchants stand afar off in great fear. They are in dread; they stand; they are not judging. In Rev. 20: 12 the "dead small and great" are said to *stand* before God for their sentences. They are not *judges* They are culprits. God, Jesus, the Judge, the Holy Spirit *sit* in judgment.

What did the Holy Spirit say through Peter?

First. The Holy Spirit *explains* the phenomena of cloven tongues and spirit manifestation by telling what he gave to Joel centuries before. The Holy Spirit first quotes himself (Joel 2: 30), omitting the words "before the great and terrible day of the Lord," which coming is yet future. The "afterward" of Joel 2: 28 refers to the Lord's day, or the 1,000 years of the Messiah—the *eschatos*—but this passage has a partial and continuous fulfillment during the "last days," which began with the first advent of Christ (Heb. 1: 2). The *greater* fulfillment awaits the last days as applied to Israel (Acts 2).

What is the order for preachers now to bring conviction to sinners?

Second. It is that order laid down by the Holy Spirit upon his coming to point the WAY to heaven. Acts 2: 22 expresses the *Divinity* of Christ in power. Acts 2: 23 expresses the value of *atonement.* Acts 2: 25 expresses the worth of the *resurrection* of Jesus.

Acts 2: 25, 30 expresses Jesus' *glorification* or crowning.

These are the *first* elements to be *first* taught to sinners. Here is the preachers' beginning point and the *first* things to convince and convict sinners of their needs of a Christ to save. Wit, deathbed stories, amusements—all else are as "chaff," without nourishment to a hungry soul.

What comes after conviction by the Holy Spirit?

Third. The call for supplies: "Men and brethren, what shall we do?" The Spirit's conviction (John 16: 8-11) has brought them to inquiry.

And what did the Holy Spirit answer to these thousands of penitent believers?

"You must repent," Peter answered, "and must every one of you be baptized in Jesus Christ's name for the forgiveness of your sins; and then you will receive the gift of the Holy Spirit."

If the Holy Spirit spoke through Peter the *four basic elements,* or first principles to *convict* sinners, did not the Holy Spirit, through Peter, give the *remedy* for sins? Why recognize the *fact* that the Spirit used Peter's mouth to utter words of conviction, and then *deny* the Spirit's answer to the convicted, penitent souls? God's words of conviction, planted in penitent believers' hearts, lead to that conversion that has *fixedness* of life. These rarely get into lapsing conditions, but are "good seed," influencing for "the kingdom of God." They are in God's ones, twos, threes, fours, fives, sevens, tens, twelves, seventies. Preachers, give *God's ways* in *God's words* and the *products* will be God's.

The Bride's Invitation.

Who is the bride?

She is now the out-called church; she who believes all God's requirements and willingly obeys from a new heart. She is ever calling. When she quits inviting sinners she ceases to be a part of the bride. The sleepy one gets Matt. 25: 10. God helps the church to call by the Word and Spirit. The call is not by fife and drum and tambourine, nor by feasts and hilarities, nor by violin and horn, and laughter, nor boisterousness and foolish movements, but by truth, clearly expounded through the Holy Spirit.

Should the Church Send Missionaries?

The church in her *first* love went everywhere preaching the Word. There is yet no good reason for not going everywhere preaching the Gospel of peace and righteousness. There can be no human wars where the Gospel *is believed*. The doubting of belief brings on wars. The end of the age comes when the Gospel is taken to *all* nations (Matt. 24: 14). This message needs to be hung onto Matt. 28: 19. The more the sins the more the need of spreading the Gospel. It was needed every day since the Cross and will be until the crowning time comes. Yes, missionize, and keep on missionizing whether by individual or by organized effort. None of us can afford to cease, seeing the day of redemption is near. O for more willing mission effort! Personal work is the apostolic way! It has never ceased to be powerful.

The Last Caller.

Who says "Come" the last?

The hearer of the Word, the doer by faith, a walking witness, a "good seed of the kingdom," daily influencing for the kingdom. He says to sinners, "Come. Come taste what I have tasted and be saved."

The Last Curse Announced.

What is this?

"If any one adds to it, God will add to his troubles the curses described in this book; and if any one takes away any of the words in the book containing this prophecy, God will take away his share in the tree of life and in the holy city—as described in this book" (verse 19).

The Last Amen.

"He whose testimony this is, says, Assuredly I will come quickly! Amen, come Lord Jesus."

The Last Benediction.

"May the blessing of the Lord Jesus Christ be with his people."

ADDENDA

Theodore Roosevelt before, during, and after being president, had a world-wide view of the needs of civic righteousness and regeneration. His conclusion was that "no man could be made good by law." He stood on Bible ground that no man could be made good, except by the grace of regeneration—*God's way.*

Now comes President Woodrow Wilson at a meeting of the Federal Council of Churches of Christ in America, in Columbus, Ohio, December 10, 1915, expressing a similar conclusion. He said: "Legislation can not save society. Legislation can not even rectify society. A law that will work, is merely a summing up in executive form of moral judgment that the community has already reached."

This is also biblical. The only ground of permanent, everlasting righteousness lies in the statement of Christ to Nicodemus that "*Ye must be born again*" (John 3: 3).

The necessity of regeneration or "a new creation" in man, grows out of "the incapacity or inability of the natural or sinful man to see or to enter the kingdom of God" as it will be when Christ comes to take charge of the earth or the affairs of men. It is an absolute fact that no human gift, however moral or refined in the unregenerate man, he is absolutely blind to spiritual truth, and is powerless to enter the kingdom that way. It is impossible while in the un-

regenerate state, to please, obey or understand God (Psa. 51: 5; Jer. 17: 9; 1 Cor. 2: 14; Rom. 8: 7, 8).

Divine Regeneration is not a reformation of the old nature. It is a *creative act* of the Holy Ghost (John 1: 12, 13; 2 Cor. 5: 17; Eph. 2: 10; 4: 24).

The Open Way into the Book of Revelation from the beginning to the end is based upon the divine regeneration.

First Creation: All material things were created (Gen. 1: 2).

Second Creation: Jesus Christ created through the woman (Matt. 1: 18).

Third Creation: Man regenerated, or of His own will begat He us with the word of truth (James 1: 18).

Fourth Creation: By one Holy Spirit all regenerated persons are baptized into one body, to be known as the bride of Christ (1 Cor. 12: 13).

This is the first, greatest, highest and most important body of the church of whom Christ is the Head.

The second great body is that of the twelve tribes of Israel restored to their land; and of whom Christ will become the Messiah.

The third we have already noticed clearly as the "mighty white-robed multitude" of Rev. 7: 13-17.

The fourth great peoples are the Gentile nations of Matt. 24: 31, 33.

The earth will be the great field of all these forces which God will work out in his own way through Jesus Christ our Lord.

The church glorified as Christ's Bride will be wholly spiritual like angels, when Jesus brings her with him to reign. All that God did or will do for His Begotten Son, He will do for the Adopted Sons. Unity and Equality will characterize all and the whole. Amen!

Number in Scripture

The Hebrew alphabet consists of 22 (2x11) letters. Five finals were added to make up 3 series of 9, or 27 in all. The Hebrews counted by these letters. Aleph 1, Beth 2, Gimel 3, etc. They thus reckoned up to 900 with their letters. Every Godly expression is so fixed that it becomes a multiple of 3, 5, 7, 10 or 12. It is strictly scientific. Every expression denoting corruption, evil, disorganization, becomes a multiple of 11 or 13. It is the same in New Testament Greek. It is too wonderful to put into a few words.

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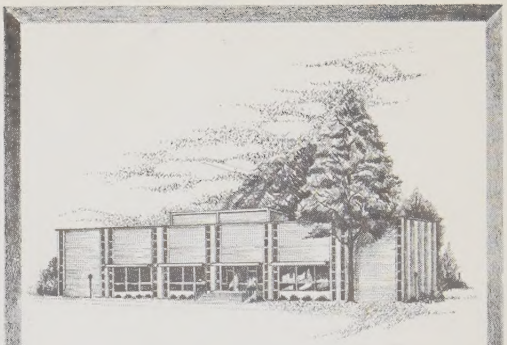

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